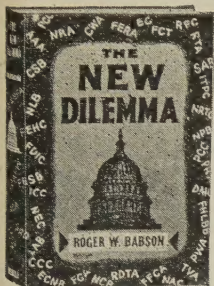


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# C O N T E N T S

Volume XXXVII

JANUARY, 1935

Number 1

<b>Where Does Religion Go From Here</b> .....	7
By Olive A. Smith	
<b>Attitude of the Minister Toward His Task</b> .....	10
By F. F. McAllister	
<b>Forward Steps</b> .....	11
By Orvis P. Jordan	
<b>Ministerial Hospital Visitation</b> ..	13
By Ralph P. Rasmussen	
<b>A Church Program Based on Action</b> .....	14
By Lillias A. Joy	
<b>Little Visits to The Homes of Jesus</b> .....	15
By John Andrew Holmes	
<b>Vision (Poem)</b> .....	17
By Victor E. Beck	
<b>Editorial Columns</b> .....	18
Head Hunters, Wm. E. Gilroy ...19	
Words, Alvin E. Magary .....19	
<b>Readers Topical Index</b> .....	64
<b>Where to Buy Church Equipment</b>	66

<b>Church Methods</b> .....	21-27
Motion Pictures for Churches 24	
Week of Prayer, January .....25	
Music for Choir and Organ ....64	
Bulletin Board Slogans .....27	
Information Exchange .....28	
<b>Drama and Pageantry</b> .....	29-30
<b>Sermons</b> .....	31-41
What Think Ye of Christ .....31	
By Orville T. Fletcher	
The Compensations of Age ....32	
By Nye Hutchison	
The Uses of Suffering .....34	
By S. Parkes Cadman	
A New Church for a New Day 35	
By Ralph S. Cushman	
The Christ of Bethany .....36	
By Vincent D. Beery	
Seasonal Sermon Outlines .....37	
By Claude R. Shaver	
Children's Sermons (4) .....39	
<b>Illustrations</b> .....	41-47
By William J. Hart	
<b>Church Night</b> .....	48
By Shirley Swetnam Still	
<b>Book Reviews</b> .....	54
By I. J. Swanson	

## The EXPOSITOR and HOMILETIC REVIEW

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# The EXPOSITOR and HOMILETIC REVIEW

The Minister's Journal of Parish Methods

## WHERE DOES RELIGION GO FROM HERE

By OLIVE A. SMITH

THE pessimist avers that we live in the most pronounced period of atheistic materialism that the world of so-called Christian civilization has known. History fails to confirm this view. The ebb and flow of spiritual interests is a part of human life experience. In 1820 only two men of the entire student body of Yale University acknowledged a belief in God. In, or about 1830, the state of Kentucky passed legislation prohibiting the holding of any religious services. Between 1865 and 1875 a similar wave of atheism swept the United States, contemporary with the opening of the West and the rebuilding of life after the Civil War.

Inevitable periods of crass materialism follow in the wake of war. Yet, viewing history as a whole, these are but temporary set-backs in religion's march through ages. During their supremacy her form and substance are so vitally challenged that contemporary thought suffers, as it suffers today, from the conviction of death.

Many years ago an obscure young preacher in Topeka, Kansas, wearied of speaking to small audiences during the hour of evening service. He wrote, and read to his audiences a serial story, having, as its sub-title the query, "What would Jesus do?" Today that book has been translated into every language of the globe. Its simple query went straight to the world's heart because man is incurably religious. He may deny it, but the challenge of the great religion, Christianity, intrigues him beyond any other challenge of life. Against his reason, perhaps, against all the powers of a world which entices him to a mad scramble for material satisfactions and supremacies, the quest for God asserts itself. It is born in his soul.

Many there are who assume to answer the question, thereby branding themselves as egoists. We cannot know. Yet the will to know, the thought which prompts the sincere asking of the question is, in itself, a testimony of the human urge toward religious living. Far from being dead or dying, this inborn passion is, like everything else, undergoing tremendous changes in her mode of expression. Not in the spirit of jest, then, do we visualize her as asking the question, "Where do I go from here?"

Paradoxical, it would seem, when the death knell of "rugged individualism" is sounding, that we should make it the corner-stone for the new home of religion. Yet, if we can understand Jesus, that is exactly what he taught. Religion must abide in the soul of the individual. Per-

sonality is the one important fact of the universe. The mystery of it far exceeds the most mystic interpretation of any of the doctrines of the church. Yet, if we take from personality, and from religion its apparent mystic elements, little remains. The religionist clings tenaciously to his faith in personality as related to the personality of God. To him, God-consciousness is a reality.

Very clear, surprisingly definite, are some of our religious experiences. The materialist may scoff at them because they are outside of his realm. But they furnish practical illustrations of the guidance of some power outside the world of matter. They lead us into certain highways of life and thought which we know to be desirable. But they are not all of the same mould, nor are their sources identical for any two of us.

When one's spiritual life is thus strengthened, there need be no concern as to the manner in which that accumulated strength is converted into helpfulness for others. Somehow it is accomplished. Therein lies my faith in the mystical element of religion. Therein, also, lies my quarrel with friends who cling to the militant performance of good deeds under the cross-bearing and book-keeping regimes. Any time that we are prone to take our good deeds seriously, we should peruse the parable of "The Last Judgment." In that parable, the only righteous ones were those who were absolutely ignorant of their own righteousness. Knowledge of our own righteousness is immediately transformed into self-righteousness, the possession of which places us with the only group of persons who were openly scourged and vilified by our Lord.

Religion must abide in the home of intense personal conviction. The church never tires of harking back to the example of saint and martyr. But she fails in the task of inspiring her followers with convictions concerning the simplest of programs which runs counter to popular feeling, or a subservience of personal ends to the common good.

An efficient religionist must always live spiritually ahead of his time. That will as surely bring persecution as it did in the age of the Roman arena. During the world war a certain religious denomination had seventy-eight ministers in America known as "pacifists." Less than one-third were permitted to retain their pulpits. Of those who did retain them, many were subjected to the most disgraceful of indignities.



Such is the modern arena, different from that of Nero's day, but none the less real.

For spiritual stimulation, nothing can equal a steady, persistent espousal of an unpopular cause. The "straight and narrow way" is not, as popularly decreed, the way of narrow people. Rather, it is the way trodden by people who have the breadth of mind to choose on the basis of an inner spiritual urge known and understood only by themselves.

Paradoxical again, it seems, to say that religion must have a quiet home. Under the influence of man-made creeds and business pressures the church, supposed to be religion's home, has come to represent noisy activities, a social-mutual admiration society, medleys of affairs and enterprises which have no bearing on spiritual living. Always the wisdom of the spirit has come out of the desert. Always the real powers of the universe are clothed in silence.

Religious leaders who are making the largest contributions to spiritual living are those who stress, beyond all else, periods of silence in the church and individual life. True worship—the essence of religion—is silent. True prayer is unspoken communion. Perhaps, during the next few years, it may be the mission of religion to abolish that futile conception of a God who must be approached through platitudinous phrases designed for human ears, a God who must be verbally addressed in the language of two-thousand years ago.

Today the world is weary of the professionalism which has enshrouded the entire program. Weary of didactics and theology, of formalism and doctrine and dogma, weary of being exploited and manipulated under the guise of spiritual leadership. Modern life calls for demonstration, for an inner knowledge that religion is, to the limit, real and practical.

The future home of religion must house a deeper sincerity than we have yet known. Our hectic American program has made us a race of actors and actresses. We appear to be more interested in seeming than in being. We are artificial, affected, afraid to be honest, even with ourselves. With no deliberate intention of hypocrisy we pose and pretend.

The revolt of the younger generation against every detail of the structure built for them is largely a revolt against shams and veneers, against conventions which cloak hollow traditions and forms of make-believe. Religion must challenge American youth as something deeper, more worthy of their best effort than anything which has yet been presented to them in that name. As a fire escape or a mantle of respectability it can never touch them. They scorn the superficial baits which are often presented to them in her name.

Religion must abide in the house of simplicity. Simple standards of living, a greater simplicity in all our work and play, in all our habits and customs, would pave the way for a simple religious faith, of which there is a dearth pitiful to contemplate. We claim to believe that life is so essentially spiritual that, on the basis of harmony with a spiritually ordered universe, our temporal needs will be met. Our attitude of fear,

worry, doubt and rebellion is a continuous refutation of that claim. Jesus taught and demonstrated a simple faith in the daily program of living, regardless of conditions, to which we are, as yet, strangers.

The future home of religion must be a home of intelligence. In one sense the personifications of Religion and Intelligence have always been in trouble. It is claimed that religious people attempt to violate the terms of a law-controlled universe; that they would utilize religion for the accomplishment of petty personal ends; that their faith is in legerdemain and magic rather than in an intelligent order of creation; that their zeal for personal salvation in a future world causes them to subordinate the general good and neglect intelligent improvement of conditions in the present world.

The claim cannot be altogether refuted, although it comes largely from those who have failed to follow the best in religious thought. It is the American habit to judge by the indifferent examples of any movement rather than by the best. Reason has always occupied a peculiarly isolated position with reference to religious claims, but it must, and will function more largely in the future.

America seems to be now in that stage of economic chaos and attempted adjustment which leaves her stranded on the island of "A Little Philosophy." We dabble in the superficial aspects of philosophy and psychology. The result is our universal cynicism. A little philosophy is always a dangerous thing. A great deal of philosophy has never failed to lead to a religious faith. The reasonable religionist says not that his favorite scriptural quotation is true because it is in the Bible. He knows that it is in the Bible because life, through the ages, has proven it to be true.

Religion's future home must be morally clean. Another seeming paradox, for today's morality is distinctively a matter of personal taste. In the revolt against ideals and formal standards we find ourselves in a labyrinth of habits and customs which seem to form anything but a fitting home for the idealism of religion.

The present-day church has hedged and retreated from her former position concerning those customs once pronounced "immoral." A few denominations still hold their members to the meeting of certain requirements, but the majority are either silent or apologetic. For example, while claiming to adhere strictly to "scriptural reasons" for divorce, we actually have divorce and re-marriage, unrebuked, by laymen and clergy alike. We have so-called exemplary Christians changing their life partners with as little concern as they change houses or clothing. So, inevitably, we have the sons and daughters, upheld by the marvelous ethics of "birth control," living in that state known as "free-love" and seeming to win in their arguments that their state is morally equal to that of the average respectable marriage.

What would Jesus do? The one thing that his professed followers have utterly failed to do, viz., implant a reverence for life, as divine, and for life forces as divine-human; a reverence



which would make it impossible to deal wan-  
only with these forces. The problems of youth-  
ful passion and romance have always been pro-  
nounced impossible of solution. When viewed  
through the idealism of Jesus of Nazareth there  
is no shade of impossibility about them.

Always the world has failed to discriminate  
between the barrenness and frigidity of asceti-  
cism and a fulness of spiritual living which  
makes some aspects of physical life merely un-  
important, or unconsciously lost through any  
one of various motives or purposes. Jesus had  
little to say about any of these matters which  
so unpleasantly force their attention upon us  
in this sex-mad age. The manner of his life  
and that of his greatest preacher, Paul, speak  
for him.

Until religionists accept, as a practical work-  
ing idea, the faith that any and all of the ex-  
periences of Jesus are open to any and all of  
his followers, religion will never make, for her-  
self, any permanently ideal home.

Religion must dwell with science, else both will  
lose their power for human good. The world is  
beginning to see that the methods of the two  
are not intrinsically different. Both are based  
upon the assumption that the invisible, unseen  
elements of the universe are more real than  
the things that are seen. Both deal primarily  
with laboratory phenomena applied to human  
need, the laboratory of the soul being as real as  
that of the chemist.

Religion's future home must represent unity.  
The most pernicious habit of modern religion-  
ists is that of classifying and labeling human be-  
ings in accordance with petty standards of de-  
nominationalism and theological prejudice. A  
day, probably an hour never passes without  
scores of paraphrases of that old sneer; "Can  
any good come out of Nazareth?"

The world can forgive the economic spectacle  
which Protestantism has made during the worst  
depression of history. It can smile, perhaps, at  
the vision of countless hundreds and thousands  
of pitiful, struggling organizations, coming to-  
gether with their quotation, "Where two or three  
are gathered together." And while this condi-  
tion has persisted, scores and hundreds of  
foreign workers have been recalled because there  
were no funds to retain them in the fields where  
they were wanted and where their work made  
matchless contributions to civilization.

The world, I repeat, can forgive this spec-

tacle, but it cannot much longer forgive the in-  
tellectual narrowness which keeps Protestant-  
ism superficially divided, unable to speak with  
a united voice on any subject of public concern.

The causes of division are, for the most part  
insignificant, and will doubtless be eradicated.  
The union of Protestantism is probably inevit-  
able, but therein lies no assurance of spiritual  
strength. It depends upon the form which such  
union takes and the elements of religion which  
are emphasized.

Most important of all, religion must dwell in  
a new social order. The one and only chance for  
the survival of American business lies in the  
actual application of the ethics of Jesus. So we  
have said for years, trying, like children listen-  
ing to fairy stories to believe that such ethics  
could prevail in a system which is fundamentally  
contrary to his spirit. We have not discerned the  
difference between sentiment and sentimental-  
ity, between religion and piety. We have refused,  
and perhaps still refuse, to consent to the final  
wreckage of the order which has grown, flaunt-  
ing his plain teachings, his life and example,  
his pronouncements and promises. The willing-  
ness to see the crashing of that system, how-  
ever much our own personal interests would  
crash with it, would seem to be the test of per-  
sonal religion at this time. We have been weigh-  
ed in the balances and found sadly wanting.  
Logically, we can only say, with one of old,  
"Lord, what wilt thou have me to do?"

When on earth Jesus always did the unex-  
pected. What would he do if he were on earth  
today? He taught that the attitudes of worship  
was the basis of spiritual living. With whom  
would he consort? Where would he go and what  
would he say?

He might make of our beautiful churches the  
kind of wreckage that he once made of the  
temple court. Conversely, he might not mingle  
intimately with the denizens of the underworld  
who have, through modern sophistries, sought  
to lay special claim to his consideration. Would  
he choose the environment of the ballyhooing  
evangelist or follow the fife and drum in the  
street? Or would he be more at home with the  
cults who conceive of God as a spirit with af-  
fluence in his right hand and physical perfec-  
tion in his left hand? We do not know. We only  
know that where He—the Christ of the ages  
dwells—there will dwell Religion.



# ATTITUDE OF THE MINISTER TOWARD HIS TASK

By F. B. McALLISTER

## I.

*Should a minister once feel toward the people as a father, his entire mental attitude will be elevated.* Without being called "father," a pastor may assume the role to salutary advantage. Far away from flocks and hillsides, Nordics in the new world comprehend the meaning of paternalism more intelligibly than shepherding. "As a father pitieth his children" strikes home.

One of the finest relationships which this earth may know is that which exists between the minister and his people. Personal touch and more or less constant communication, however, may bring its stifling dissatisfaction and regretful misgivings. Human nature still has its limitations but the minister may transcend the blue funk which results from too much acquaintance with life by the mental attitude of paternity. "My little children" might well leap to his lips spontaneously. Instead of being petulant, impatient, testy, and despairing with the limitations and cantankerousness of his people, with this fatherly feeling, the clergyman relates himself to the flock with a sympathetic, tender, patient, loving mind. Some of the noblest souls of the cloth in other days have been men of God who have, in every contact, had the attitude of fatherliness toward their own.

## II.

*A second mental posture which brings poise to the preacher's soul is that of not taking himself too seriously.* The doldrum's of tedium which send a minister down the years with saddened countenance would be calmed if he could "laugh it off." In this day, when constructive programs are losing the early flush of enthusiasm and are meeting the backwash of criticism from those who were "agin it from the beginning," it is so normal to sigh, "Oh, dear, dear!" To cultivate again the art of laughter would also dispel the tension of others. It is so disarming to greet others with a cheery smile. Good humor, genuine good humor, would right now lift the tension from a thousand parsonages and let a hundred thousand sleep tonight without disturbance. Our programs moved too fast, our plans were too numerous, our leadership proved inefficient or false, the season with its heat halted projects when they were hardly begun, our message lost its freshness just when we had planned the climax of our work, a new voice crying a strange doctrine has caught the fancy of our people while we were in the midst of needed Kingdom service. What to do about it? Well, let's put out the light and go to sleep. Let's meet life tomorrow with a new buoyancy and a fresh smile.

## III.

*A third mental attitude toward the task, which eases the load, is frankness and fearlessness.* It is amazing how leadership will shift responsibility when a situation becomes tense. The minister will cautiously plan a more liberal policy

with regard to his young people to meet the needs of the new day. The conservative inch stretched by others to an injudicious mile. The sagacious ones talk. Vested authority pins the responsibility upon the preacher. Or, the spiritual epicures have finally secured the force of the minister's belated influence cautiously to change the choir's renditions. The music committee is thoroughly in accord and affects the change in policy. But merry Ned is around the corner. Faithful souls who have trod the wine-press alone will not be rewarded so cruelly and rebel. Reaction! Who started this thing, anyway? Will he pass the buck?

The ability of a minister to size up a situation at the moment of its inception, face it squarely, and speak his mind with absolute frankness may save the second necessary step when the break comes later, namely, fearlessness. A frank, fair, firm "yes" or "no," with a smile for good measure may insure one against future liabilities.

## IV.

*Endless endurance and eternal patience are two qualifications which also count heavily when the ever-with-us boards are in session.* Oh, the sad day when men must weigh every word and count every phrase! Yet, there come times when such canons of measure must be utilized. So much aftermath might be eliminated if the minister would count well the cost of every meeting and spend serious minutes before the board sessions in determining what it is all about, what business will be transacted and what possible situations may arise. Priceless then is a sense of balance. If it is true that we get cross because of indecision or laziness, if we lose our temper because we do not wish to put at the disposal of ultimate success our limit of patience and selling tact, then we should check up. Preparation, acknowledgment that we do not know everything and are willing to be shown, frankness and buoyancy are sweet assets in any board meeting. Exact thinking, alertness, and definite knowledge command respect and attention.

Success carries with it a mighty weight. When tides run high, criticism is rather unheard or unfelt. But these are days when superlatives or records are standing at a wistful distance. We must stand up to it. If we win now, it is during the heat of the day. If the minister is too unhappy in his thinking, and too uncertain in his personal relationships toward his God, the going is crushingly hard. These are days when one must come to grips with certainties. The world is sweeping on without him, if indecision has brought unsteadiness to his voice. There are mighty foundation realities which the world cannot get along without and this is the day when "Thus saith the Lord" should ring with unwavering tones. But the minister must get the picture straight before he can tell about it.



The unrest in the ministry is depressing. The unrest in the minister's mind is, however, appalling. The cause? The message is right, the messenger is merely off balance. His mental at-

titude may lift the whole saddening burden of divestiture if he will integrate his entire relationship by saying hourly to himself, "I am truly their father."

## FORWARD STEPS

By the REV. ORVIS F. JORDAN

We are living in a most interesting world and in a very great nation in this very interesting world. The crust of custom was broken up by the World War. Changes have come upon us the significance of which we still but dimly see. Our task today will be to make still another effort to discover where the American people are going and why.

Twelve years ago we did not talk about a depression, but we did talk about a slump. Business was beginning to suffer a reaction after the boom days of war production. Along with the slump, a new mood was setting in. The war had meant boundless enthusiasm. The war president had called us to the conflict by slogans filled with idealism. "The last great war." "A war against war." "Make the world safe for democracy."

With the discrediting of the war slogans came a reaction against all idealism. A mood of bitter cynicism set in which is well illustrated by the literature of the period.

Along with this cynicism is a lot of hate and of mob psychology. The first big mob movement was the Red Scare. Attorney General Palmer started it. When the excitement calmed down, it was seen that America had only a handful of Communists, pitiful in numbers and influence. The Red Scare was at once followed by the Ku Klux Klan. The nation, which had lived in fear during the war, was ready for some new delicious fears. A crusade was made on Catholics, Jews and negroes. The Pope was about to move to Washington and take over the government. Every Catholic church had guns stored in it. The movement broke up when its commercial exploitation was exposed.

It was in this period that the nation had an unprecedented number of strikes. The clamor of labor trouble filled the air. The Federal Council of Churches made a report on conditions. It demanded an eight hour day for steel workers in place of the twelve hour. The churches were just beginning to be conscious of their "Social Creed." This creed declared against child labor, was in favor of one day's rest in seven and demanded other conditions for labor that would ameliorate the condition of the working man. This creed was at first scorned by industry, then opposed, but is now embodied in the government regulations of the NRA. It was once a violent heresy. It is now out of date as being too conservative. It has been followed by a new social creed.

It is in the past twelve years that the radio

broadcast has become a factor in the national life. Great chain broadcasts bring every sort of religious message to us. Sometimes it is the urbane and human message of Dr. Fosdick, and again it may be Judge Rutherford's predictions of the end of the world. But religion has a new tool.

The freedom of women has become an accomplished fact during this period. The war service of women was conspicuous. They took the place of husbands and brothers in many callings. The constitutional amendment giving them the franchise met but little opposition. Women began to do everything that men did. The social consequences of this sudden change in the status of women are not all fully manifested.

Industry has in this period undergone a revolutionary change. Let us use such phrases as mass production, chain stores, installment buying and high power buying. These phrases suggest the passing from little business to big business. And this change in business means changes in human life. The population is made more mobile because big corporations move men around. There are fewer men who are independent and run their own business.

Prohibition and repeal make another story in which there is much of mob psychology. No amendment to the American constitution was ever passed by such an overwhelming majority of states. The idea that people have now that prohibition was "put over" by somebody is foolish.

The movement of repeal was even more a mob movement than was prohibition. Men interested in the liquor business started the biggest publicity movement that was ever launched in America. When big business and crooked politics locked arms and bought up the publicity tools of the country at a time when the churches were flat with the depression, the job was an easy one.

In this period we have become crime conscious. There is really not so much more crime than there used to be, but it is bolder and more spectacular. It is challenging us to think our way through the crime problem.

Probably the biggest thing about the past twelve years was the boom and the collapse. The world war had started us on our career of speculation. When the collapse came, banks fell, business houses closed up and even the ordinary citizen who had never speculated found his savings reduced or wiped out.



It is not strange that the church should have been caught on this wave of wild promotion, for the same people sat in the churches and the banks. The Interchurch World Movement swept all opposition before it. Expensive surveys were made, many of which are excellent. Banquets were eaten and mass meetings promoted. It was expected that money would pour in by the tens of millions. The churches found themselves confronted by vast deficits when the big boom movement collapsed. The churches did not default. They paid the New York bankers every penny of their borrowings. But missionary work has suffered ever since. Fine young people with the best training continue to come home because there is no money to maintain them. They are the victims of the boom and the collapse.

It was in the past twelve years that the Fundamentalist-Modernist controversy raged most violently. The Fundamentalists drew up a creed of five points which included a belief in biblical literalism, the resurrection of the body and the physical second coming of Jesus in the near future.

After the excitement of this movement had died down, we may now try to do justice to all parties to the controversy. The Fundamentalists had something to protest. The old-time liberalism in the religious camp had become religiously sterile. The resentment of the Fundamentalists against the scholasticism, and the spiritual sterility of some of their opponents was well-founded, though it never knew how to phrase itself.

While controversy and division was in the air and the growth of the churches was being halted, some healing influences were at work. The church federation movement was making a most satisfactory development. The Federal Council of Churches with representatives from 28 leading Protestant denominations is now strong enough to draw the fire of the more reactionary of the metropolitan newspapers. Its pronouncements on world peace and on the industrial problem have particularly made it a target. State Councils of churches have been formed, the most successful being those in Ohio and Massachusetts. City federations are to be found in many leading cities, one of the most successful being the Chicago federation. These help in preventing the increase of church competition. They set up standards in religious education and social service and often join the church forces in evangelistic enterprises.

Unions of denominations have occurred in this period. The United Church of Canada is the most outstanding achievement. Uniting the forces of Methodists, Congregationalists and a major part of the Presbyterians, it has also absorbed the community church movement of the British Northwest.

It is since the world war that the community church movement has come into being. Four millions of soldiers were ministered to by all sorts of chaplains from Jewish to Roman Catholic. At home the churches were driven to union services by a coal shortage. Cooperation in war enterprises tended to wipe out denominational distinctions.

But while these attacks have come from unexpected sources, the defence has also come from unexpected sources. Leading laboratory scientists have written religious books. They are not particularly better than other religious books for these men are writing outside the field of their specialty. But it has been most heartening to the religious to find it possible that a man may be a front rank scientist and a believer in God.

The quality magazines have in this period given unusual attention to the subject of religion. The Atlantic Monthly, Harpers, Scribner's and The Forum have given monthly one or two out-standing articles on religion. These articles voice a demand for a reformation of religious ideas. Some of them attack religion. But for the most part the editorial bias, such as there is, seems to be friendly.

These days while the air is filled with the cries for a New Deal in industry and business, there must be some attention given to the new deal for religion.

I could hope that in the next decade we would eliminate cut-throat competition from church life just as we are trying to eliminate it from industry. It is a time for brotherhood and co-operation. The selfishness of religious leaders and the prejudice of creed-bound minds must give way to freedom, progress and brotherhood.

The New Deal should challenge us to discover what really matters in religion. Life is more than intellectual formulation. Not the things of curious academic interest, but the things that men live by are the things that matter.

In the new deal the churches should recover their balance as ethical interpreters. They must not confuse peccadilloes with sins and vice versa.

The church must become more definitely a community building and a world-serving church. Its voice and example must contribute to world brotherhood expressed in right racial relations, and world peace. In its own parish it must promote good-will and human service.

A new deal for the church should include the secret of Pentecost. Something changed a small group of people from a company with a backward look to a conquering host with a world vision. Religion must lead us to believe something with all our hearts and give our heart to a cause with all devotion.



# MINISTERIAL HOSPITAL VISITATION

By RALPH P. RASMUSSEN

The modern minister has numerous tasks to perform. These tasks involve opportunities to minister the people in all of life's spheres. There are some people who hold the idea that the chief role of the preacher of today is to preach with great skill and power. Others are convinced that the prime business of the pastor is to be the Shepherd of the flock to which he ministers. Both views are correct. It is usually true that the man who ministers most effectively to his people is he who is both priest and prophet.

As a priest or pastor, the minister of this day has a difficult but important ministry. In this connection, there are various phases of activity. One of these is that of bringing comfort and cheer to those confined in institutions of healing. Certain aspects of this type of ministry will be set forth in this article. Immediately it will be apparent that a few of these considerations hardly need to be mentioned. Others of necessity, need to be brought to the attention of him who would make his call felt and thus make a real contribution to the afflicted.

The writer has conferred or corresponded with leading ministers and nurses to get their reactions to the whole realm of hospital visitation on the part of the minister. He was startled to be informed that many ministers do not know how to call on a hospital patient. In view of the importance of this kind of call it certainly is well for the bringer of cheer to have uppermost in his mind definite aspects with regard to it.

When a pastor is to make a call he ought to know what to do when he reaches the hospital. After he has entered the institution he should know something of the technique of the approach to the sick room. Of far greater value is the spiritual aspect of the relationship between pastor and patient. A consideration of these factors will be attempted.

As soon as the good pastor arrives at the hospital he should go to the office and make inquiry concerning the whereabouts of the patient or patients. Unless called, he always observes the visiting hours. After making this preliminary step, the pastor walks softly to the floor or department to which he has been directed. It is the most ethical thing at this point to consult a nurse with reference to the patient's condition and the convenience of seeing him. At no time should there be conversation outside the patient's door. This may affect the patient, because most sick people are quite sensitive.

As soon as the pastor has made his entrance into the presence of the sick one his entire being must radiate with good cheer. This should be wholesome and natural, not affected nor loud. He is governed by common sense in every move. It is not good form to ask the patient how he is or how he is feeling. This information

should be acquired from the office or better from the nurse. Generally it is wiser not to ask questions. If the patient is known to any extent at all the brief conversation will run smoothly. The minister should at all times speak in a low tone of voice.

Ordinarily the minister does not shake the hand of the confined one. Of course if the latter extends his hand the clasp should be light. It certainly is not proper to stoop over the bed of an invalid nor sit on his bed. One very vital element of the sick visit is that it should never be very long. This phase of the call depends on the circumstances. In general the visit should not consume more than ten minutes. The presence of the minister is the important consideration.

Enough has been stated concerning the approach and technique of the call both in the hospital and the room of the sick. The most essential phase of the call remains to be considered, and that is the spiritual aspect. In this respect a real contribution can be made by the minister. As suggested before the entire bearing of the minister must suggest and stimulate hope and cheer. The man of the Cross is never depressed nor discouraged as he converses with his patient.

The question naturally arises, should Scripture be read? In most cases this is answered in the affirmative. It certainly is timely to either quote or read some fine passage from the Bible. The 23rd Psalm or the 14th chapter of John should not always be read. There are many other beautiful and helpful selections to be found which can be read. Sometimes a bit of poetry is greatly appreciated by the sick one. Another question arises, should the minister offer prayer in every case or call? In this it is generally believed that he should be guided by the intuition of the moment. Under most circumstances prayer is not only acceptable but also a means of great help to the one who is ill. The minister prays with a note of hope—leaving the whole situation in the hands of God. As soon as the prayer is concluded the minister bids the patient "good by" and departs as quietly as possible.

On the surface it may seem that these considerations are not significant. More serious thought certainly reveals that if the manner, and the purpose of the call were given more attention, clergymen everywhere could contribute in a larger measure than they now do to those who are in need of healing and hope. As a final word I would say that there are four essential factors in an effective hospital call: tact, common sense, good cheer, and a sympathetic attitude. With these in mind the minister is in a position really to help those who are confined within these institutions established for the healing and care of the sick.



# A CHURCH PROGRAM BASED ON ACTION

By LILLIAS A. JOY

*This is a detailed report of an experiment carried on in a St. Paul Church this summer. As far as I know it is the first time the Free Method in education has been applied to adult life. Some of the reports are written from notes made at the time the meetings were going on, with the thought of placing what was being done on a sound basis, or of seeing, whether or not, the plan rested on a sound basis. (Article I is on page 116 of December issue.)*

## II

This is the second of seven *real* attempts to apply the cooperative method of conducting a meeting as outlined by the Minnesota Home Worship Committee, with comments on the results as observed by that committee.

### Subject—Prayer

*Program:* 16 present, 10 took part, 6 prayed, 6 were silent.

*Hymns:* (10 Minutes) 3 hymns selected by the leader with the leader's comments: "The first hymn is in one sense a hymn of adoration." "The second hymn is a prayer or a near prayer." "The last hymn is a prayer of consecration."

*Bible:* (10 Minutes) 3 Bible passages on prayer were read in unison by the people. The following comments of the leader preceded the readings: "The first is a model prayer." "The second gives the spirit of prayer." "The third is Jesus' great mediatorial prayer."

*Prayer:* (10 Minutes) The leader asked "Will quite a number voluntarily lead in prayer?" Six did so.

*Topic:* (25 Minutes) The leader gave a five minute talk on the outline he would use if he were giving a sermon. He stated topics that might be considered and questions that might be asked. He concluded: "This plan as I understand it calls for a *recitation*, not a *lecture*, at this time, so I will be glad to hear anything you have in mind along the lines I have suggested or any other. Naturally, I do not know where this evening's discussion will lead our thoughts, as I would know if I were to speak."

*Comments of the Leader during the 25 minutes:* "Let someone begin." "What you have said is interesting." "You are bringing out a great variety of phases of the subject." "We have five minutes left, has anyone anything else to say?"

"Our time is up. I hope this has been of value to you. I had in mind something very different. I thought that through the use of the Bible passages I selected, you would dwell on the thought of how Jesus answered his disciples and, therefore, arrive at the conclusion how God answers us."

*Closing:* (5 Minutes) Hymn selected by the Leader.

*Total:* (60 Minutes).

### Committee Comments

1. The leader was present at the mid-week meeting the week previous but made no special

announcement of his subject, therefore, the people came without any preparation.

2. The leader revealed by his words in connection with the hymn selection, the Bible passages and selected topics, a thorough personal preparation, a large and vital background of experience in prayer and a mastery of many phases of the subject "Prayer."

3. The hour was one type of a recitation. Exactly two-thirds of all the people present responded, speaking on such subjects as: My attitude to God in prayer, unanswered prayer, belief in prayer, etc. These contributions were unrelated to one another and were expressed by an audience, each member of which was anxious to do his part to make the trial of the cooperative meeting method a success.

4. Personal references and questions such as the following created no general discussion: "I don't know that other people pray this way, but I do." "I will present the thought of unanswered prayer as I present it in church to little children and I would like to know if this group of adults consider it adequate." "I wonder how you account for unanswered prayer." The leader's reply to this was not a call for the thought of the company, but he said his own answer was the second scripture which he chose to cover that question.

5. This presentation missed the mark because the people sat in admiration of the leader's outline of the subject but had no hand in building it. Creative thinking by the group during the hour is the real objective but the individual thought and desire so kindly expressed did not lead to it. We may say in passing that if this "recitation" method was continued, the impulse of the individual to contribute would not last and numbers in attendance would doubtless diminish because "recitation" is only a means to an end and not an end in itself.

6. More than one third of the people said nothing. The leader could only infer whether or not they were satisfied, or if anything touched them at the point of their desire. Chance remarks made by them on the way home from the meeting indicated that the leader had been lucky to touch unconsciously some of their cravings rather than that he had been skilful in finding out the need for which they came and in satisfying that need.

7. Almost anyone of the very real contributions of thought made by the audience would have been adequate for an evening's consider-



action, if the leader had by comment, or appreciation, or question, been on the alert to use it to a creative end. As it was, for the most part, he sat silently and apparently kept his own mind in his preconceived end.

8. The inspiration of the meeting came

through the personality of the leader and the unconscious revelation of the deep faith of two-thirds of the company. Possibly that was enough. We "human vessels" will continue to improve our technique but, "God doth not need either man's gifts or his own deeds."

## LITTLE VISITS TO THE HOMES OF JESUS

By JOHN ANDREW HOLMES

*Author of "The Prodigal Son Ten Years Later" "Wisdom in Small Doses," and Writer of the Syndicate Features, "The Pastors Says" and "When Sunday Comes."*

### II. NAZARETH: Where He Was Brought Up

I WENT to Nazareth mostly because of a certain young man of that place who had resided there from his babyhood until he was thirty years old. Everywhere I went in his city it seemed that this Nazarene was walking by my side. But there was also another young man whom I went to Nazareth to see and who actually walked with me there, a young man who likewise had dwelt there since infancy until now he was about thirty years old.

A dozen years earlier, as a young pastor in a university town, I had been struggling to maintain two services each Sunday. Now when the able and fearless young minister has to preach both morning and evening, he endeavors to produce an able sermon for the morning, but must content himself at night with fearless preaching.

One Sunday evening at much economy of labor I was about to give a stereopticon lecture. This required neither intellectual ability, deep research nor emotional expenditure, for the slides were rented ones and the information which constituted the address had been obtained on the same commercial basis. The lecture was in the Holy Land and to a considerable extent in Nazareth.

As the service was about to begin, an usher informed me that there was a man from Nazareth present. This I was astonished to hear, for I still was thinking of Nazareth as hardly located on this planet. I was also greatly embarrassed, since here was a person who knew what I was talking about, which was more than I could claim for myself. So I did not speak fearlessly that night.

At the close of the exhibition of my pictures—and ignorance—I called upon the young man from Nazareth to add whatever he wished. He did so with a vengeance—or rather, he freely subtracted. My pictures, he informed the congregation, were twenty years out of date. For instance, since the slides had been made, a number of important public buildings had been erected. He spoke as a patriotic citizen of a modern city, who was justly proud of its progress. I had not thought of Nazareth in any

such light, but rather had subconsciously assumed that every place in the Holy Land must be utterly timeless and stationary.

In that hour there began a fine friendship. That Syrian youth had come to America for five years of training, and with a true oriental sense of values he planned not to omit the training of his soul. Though he was a member of the Greek Orthodox Church, which to many of us seems more formal than real, and though to one with his background my church could hardly have seemed a church, he at once affiliated with it. Not only did he attend its services, but he took an active part in its young people's work, and I came to value him highly. After his return to his native land, I received occasional letters from him, until at length in his home town I found how true it is that "Happy is the man that seeth the face of a friend in a far country."

Two young men helped me to get to the city of the young man, Jesus. One of these was a Mohammedan guide, the other his cousin, a Christian chauffeur, who drove us from Jerusalem in his American car. When we arrived at Nazareth, we made the acquaintance of still another young man, a nephew of the old friend whom we were about to see. This Fuad was a beautiful youth. Apparently Nazareth is a choice spot in which to raise fine young men.

There used to be a sneering proverb, "Can any good thing come out of Nazareth?" When Nathanael asked that question, Philip replied, "Come and see," and led him to the finest young man of all time, but today there is not to be seen in Nazareth one person who physically resembles him, for no longer is it the home of a single Hebrew.

As it nestles in a green basin upon which converge more than a dozen gently rounded hills, which here draw down almost to the great plain of Esdraelon, En-Nasira, as Nazareth is now called, is beautifully attractive. Its outlook is on dense grass for herds and flocks; on olives, mulberries, lemons, pomegranates, almonds, quinces; on great quantities of very palatable prickly pears; and most notably on flowers of



the field in limitless profusion and endless variety. It is said that nowhere else than in Palestine are there to be seen with a single sweep of the eye so many kinds of wild flowers, and they are most beautiful of all in the region of Nazareth. It was of some of these flowers that a poet who came out of Nazareth once said that God had clothed them more richly than Solomon.

A town of about the size of Bethlehem, Nazareth has only one spring, which all the inhabitants must share, and as it barely suffices for present needs, it follows that the community never could have been much larger than now. Whatever misrepresentations may be made about other historic Palestinian points, this of course is the same flow which often must have been visited by Mary and her Son.

We watched the people draw the crystal fluid for the household uses of Nazareth. As of old, these carriers of water are mostly women. Many of them come with earthen vessels, and sometimes one fancies that in the line he sees Mary herself with her little lad. But all illusions are soon shattered by the multiplicity of prosaic tin cans which have been converted to their present use after first having done their duty as containers of lubricating oil. Whether earthen jars, jugs or pitchers or these far less alluring tins, when they have been filled they are carried away on the women's heads, as another and another take their places in the age-long procession in which unquestionably must be counted little Jesus and his mother.

If there is any other spot in Nazareth which may be identified with the daily life of its greatest citizen, it is the place pointed out as the site where the synagogue used to stand. If it is indeed the very place, here at the age of six Jesus was taken to sit cross-legged on the floor as one of a circle of children around their teacher, to learn reading, writing and religion. To the Aramaic tongue, which was the one that was spoken in his home, there was added here Hebrew and Greek, in which languages perhaps about equally he studied the scriptures of his race. Over and over, day after day and year after year, above all things he recited the Shema, whose central words were these:

"The Lord thy God is one Lord. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might."

And no one else ever has learned these words so well as they were learned here by that little boy.

As a child, he went to the synagogue daily. Probably the village rabbi was a man of no extraordinary ability, we can visualize Jesus as a lad, later as a youth and at length as a young man listening to him eagerly, as a person whose appetite is keen welcomes food however plainly served.

Nazareth boasts a considerable number of holy places which obviously are spurious. Most important of these are not less than two places where Gabriel is said to have announced to Mary that she was to be the mother of Jesus.

The Nazareth home of Jesus doubtless has ceased to exist. Yet it is probable that many houses in modern Nazareth are very similar to it. We may imagine it as small, square, built of

white or yellow limestone, with an outside stairway leading up to its flat roof. During the warmer season, the family would have slept on this roof, and possibly on occasion, goats would have grazed here, as sometimes they are seen doing today. Perhaps also as at present, in the single room below there were both an elevated floor for the family and a lower level, which was of earth, for sheep, goats and chickens, but at any rate the room was extremely unpretentious, with only one door, hardly a window, and nothing better than pallets for beds.

As Joseph worked at the carpenter's bench and as every Hebrew lad was taught a trade at the age of twelve, it was natural that Joseph should teach his own trade to his son.

After the death of Joseph, which seems to have occurred at some time subsequent to the boy's twelfth year, the support of the family must have fallen largely on him as the eldest son and possibly it may have been because of this unusual burden that his public ministrations were deferred until he was thirty years old.

In the middle of the next century after the Great Carpenter, it was set down in writing by Justin Martyr that there were rakes and harrows still being shown as having been fashioned by him. According to Justin, Jesus specialized in the yokes and ploughs to which we refer in his recorded teaching. With what exceeding care must he have formed and smoothed them, that they might be made easy on the necks of oxen, and that the burden on them might be made light!

It was by the work which he did with the hammer and by his relations with those for whom he labored with it that he first proved the practicability of the truth which in those later days it was to be his vocation to teach.

Last of all, we went to a hilltop above the town, from which as a youth, Jesus must have looked out upon the whole region of Galilee. Consider what he saw from this hill.

The southern part of the land between the Mediterranean Sea on the west and the river Jordan and its seas on the east constitute Judea, the middle section was Samaria and the northern third was split north and south, the long west strip being called Phoenicia and the shorter east one Galilee. This province was less than sixty miles long and its average width was only thirty.

The liquid name of Galilee is suggestive of the waters which flowed south from the Lebanon mountains to make the land fertile as well as of the springs which here and there gush from its surface. Agriculturally, it was the best part of Palestine by far. "Its soil is universal rich and fruitful," wrote Josephus in the First Century. "No part of it lies idle." Vineyards and gardens abounded, and as a result it was a prosperous region. Unless as is possible Joseph exaggerates, it contained upwards of two hundred towns, including three walled cities, and supported a population of three millions. At any rate, the district was full of people, so that, as the New Testament indicates, it was easy enough anywhere to gather a crowd.

The inhabitants of Galilee were by no means all Jews. It had gone by the name of Galilee of the Gentiles, which signified The Region of the



Foreigners, and this name was bestowed for a good reason. Centuries earlier, its people had been carried away into Babylonian captivity and Assyrians and others of foreign stocks had been brought in to take their places. When the natives returned from their banishment, only a few of them re-settled in Galilee, and in time the descendants of those few were removed to Judea. At the time of Jesus, the province once more was predominantly Jewish, but it had been so for little more than a century and the Gentile population was still very large.

At many points the Galileans were distinctly different from their Judean compatriots. Their dialect was so different that on a certain important occasion Peter betrayed himself by speaking it. While their hope of a Messiah was very strong, they had lived under the Law but a century, so that they did not idolize it as did the Judeans, who looked upon them as mere outlanders and felt such a prejudice against them as found expression in more than one proverb which has been handed down to this day, such as "Out of Galilee cometh no prophet."

Near the center of this Galilee and fully imbued with its spirit was the hill village of Nazareth. Not alone was the population of the town a mixed one, but only five miles away from this hill Jesus could see the Roman capital of the province, the walled city of Sepphoris. During all the three decades that Jesus dwelt at Nazareth, the Roman king Herod Antipas, with his court and large force of soldiery, was right there by him at Sepphoris.

Moreover, from this hill above his town, in whatever direction he might choose to look, this young Nazarene could see into foreign lands. A few miles west dwelt his Phoenician neighbors, who were very different from the Hebrews, being miners, artificers, traders and sailors; on the northeast were the highlands of Hauran, where the population was half Greek; on the east was the circle of the Ten Greek Cities, with its capital, Scythopolis, distant only twenty miles; and even on the south, he could see the hostile, half-foreign land of Samaria. Literally, his was a unique international outlook, which later characterized his spiritual teaching and even enabled him to extend his personal ministry into every one of those foreign parts.

Some of our modern intelligentsia say that he

was only an obscure peasant, whose extreme ignorance of the world outside his village rendered worthless his opinions concerning the problems of the universe. One writer says that he lived in a town which was "lost in the hills, cut off from the rest of the world, far away from the tide of affairs, as secluded as a hermit's cave." But so far from being such a town, Nazareth really was located in the very face of the world. As is pointed out by so unanswerable an authority as George Adam Smith, while Jerusalem was on the road to hardly anywhere, Nazareth could see from its hilltops the principal highways to everywhere. The Way of the Sea passed by it, the Great South Way and the other most important trunk lines of travel. Near here could be seen "the land bridge of the world," over which passed the caravans from Tyre and Sidon at the north, from the cities of the Judean coast at the west, from Damascus, Babylon and Arabia at the east, from Joppa and far-off Egypt at the south. When Jesus spoke in his parables of various sorts of people on their way from one country to another, he must have been thinking of these roads.

Is it then at all likely that so adventurous a spirit as Jesus, who later embarked on uncharted seas of thought and discovered for men a new world of life, utterly failed to make contacts with the merchants, the soldiers, the courtiers and the pilgrims, representing many and diverse peoples, who passed within sight of his Nazareth hills? Almost a month each year, he himself was traveling by one or another of the three roads which connected his town and Jerusalem, and is it credible that in the course of the thirty years during which he was preparing for a world mission he sought neither fellowship nor knowledge of any of the races which constantly were passing to and fro almost within earshot of his home? More than once he was to displease his fellow-countrymen by speaking sympathetically of foreigners, and we need not be surprised to learn that he who was to become the supreme friend of man "dwelt in a house by the side of the road, where the race of men passed by," and that the winds of the entire world of his day refreshed and fertilized his receptive soul.

Such was the hilltop outlook of the youth, Jesus at Nazareth.

## VISION

By VICTOR E. BECK

Upon life's Pisgah-mount I stand,  
And rapturous behold  
The white-robed, jubilating throng  
Who sing the new, triumphant song,  
And on their heads have crowns of gold,  
And palm and harp in hand.

And O, what immortelles there blow  
On that celestial shore!  
What verdant, balmy trees there stand

By that clear stream on either hand!  
In wondrous beauty evermore  
In Paradise they grow.

The view is nectar to my soul,  
And to my life is light  
By which to walk the narrow way,  
Nor wander from the path astray,  
But journey onward day and night,  
Until I reach that goal.



# The Editorial Columns

## The Expositor and The Homiletic Review

Today it is The Expositor and The Homiletic Review and with this issue of your magazine is effected the most significant of the mergers in the field of Religious Journalism.

The Homiletic Review is in its fifty-ninth year and was founded by Dr. I. K. Funk just fourteen years before the appearance of the long famous Literary Digest, another Funk & Wagnalls publication. Through its pages came such writers as Beecher, Van Dyke, Storrs, Talmadge, Tyng, Deems, Duryea, Bridgman, Stokes and a host of others, representative of the most noteworthy pulpits of the world to which it made strong appeal.

From a purely homiletical magazine its vision broadened until it became known as an "International Magazine of Religion, Theology and Philosophy" and discussed every phase of a minister's work.

During its more than half century of service The Homiletic Review achieved outstanding distinction in its field and has been generally accepted among thousands upon thousands of ministers as a genuine leader in its field.

Today, this eminent publication, realizing the greater needs and more baffling problems imposed upon the parish by the times, and still eager to serve in its accustomed field, joins hands with The Expositor as the strongest and doctrinally the most sound publication to which it might go, that together the two magazines might fill the every need of a parish, even to a greater degree than either magazine has achieved as an individual publication.

Quite dissimilar to the usual "merger" the union of The Homiletic Review with The Expositor will not be an absorption. The Expositor does not acquire The Homiletic Review with no greater purpose than to capitalize on the reputation and circulation of the paper and then permit its name and fame to sink slowly into publication oblivion. It merits a more worthy fate. Therefore it shall have one.

Nor is the union an unnatural or forced one. Likes can be merged without sacrifice to either. The union of unlikes can result in nothing other than complete absorption of the weaker by the stronger. Instead of vainly attempting to unite a paper printed for layman chiefly, with a paper purporting to be made for ministers, here we have two outstanding publications for ministers uniting forces. Through the many years their relations have been congenial, their individual aims and purposes have been identical. Their sober faith, that of the fathers and their editorial expressions of that faith, over the years, have indicated not only the soundness of their doctrinal positions and the sanity of their creed, but the dependability of their utterances as they

have travelled parallel paths along the way of Salvation.

Now those paths merge. The two magazines join hands, without violence being done either, without the hint of compromise, without the death of either. Together they shall go on, leading the way in union as they have led it individually, pooling their combined strength, pooling their mature vision and judgments, pooling their common faith and hope that you who are in the field may understand beyond peradventure of doubt, that in the uniting of The Expositor and The Homiletic Review, you have one publication which with renewed vigor and increased zeal will devote all its talents and all its energies toward the accomplishment of that great common task toward which you and it and all the sons of faith have pledged their heart and hand.

It is common knowledge that the days have been hard on publications as they have been on every other activity of men. One does not need to step out of the field of publishing in which we are here interested, to see countless silent stones solemnly layed over freshly turned mounds, wherein repose all that remains of once noble publications. The last report to reach me, and that was many months ago, indicated no less than three hundred publications which had been forced to their last, hesitant issue. Publications of the age and merit of The Youths Companion and many others have come to a similar end, for the secular press has suffered no less than the religious.

The Expositor and The Homiletic Review comes to you now as a publication of the type you find acceptable and worthy of a place in your study. It can give to you and others only as you and others give to it, for it is a medium of exchange in a very real sense of the word. It seeks your support, it merits your support chiefly in the matter of contributions of plans and suggestions you have used successfully in your parish work. In order to keep its pages full of helpful suggestion and inspiration such as you have found in it in the years behind, it is quite logical that we look to you to provide generously, that others may be helped as you have been.

It has been our desire for some time to adjust the publication year to coincide with the fiscal year of the business. The latter runs from January to January, the former from October to October. You will note that with the first issue of the united publications a new volume is started.

JmD



## Head Hunters

A GREAT preacher recently expressed his antipathy to counting congregations. When he found that some one was counting heads in his own church, he had the practice discontinued. He expressed his conviction that the preacher should give the best that he had to give regardless of the number of people listening. It may be said that this preacher had no occasion to count, that his congregations were always large, and his church practically filled at every service. It may be said, also, that there are circumstances where the test of a man's preaching and the efficacy of his pastoral work is found in the size of his congregations on Sunday as well as in the response. Nevertheless, one wonders how much this particular preacher's power and influence, both in drawing men to his ministry and inspiring them with the high things of God, may depend ultimately upon the quality of his ideals as well as upon his scholarly resources and abilities.

Certainly, if one reflects upon the matter, the deep and powerful influences of life in the Church do not seem to have been confined to preaching to large congregations. It was a small company that Jesus drew with him to the mountain where he preached the most memorable of all sermons. The church in the *Mayflower* would have been very inconsequential judged by its numbers, but the power of its ideas, and of the ideals instilled by Pastor Robinson in those who went forth from Leyden, has shaken the world. The father of David Livingstone, caught in a storm in a Scottish fishing village, went into a little church for shelter and heard a sermon that changed his life, starting the influences that sent Livingstone to Africa.

Let the preacher have increasing faith in God, increasing faith in himself as a prophet seeking God's message, and increasing faith in the message that he believes God gives him to utter; let him forget for a time the externals of preaching under the overwhelming power of the urge to preach; and a quickening sense of the need and power of the pulpit will arise. If there has been any decline in the place of the sermon, or in the power of the pulpit, it is because in some measure preachers have become too much concerned with their hearers and too little dominated by the message.

*William E. Gilroy.*

## Words

STRIVING about words has always been one of the vices of good men. The materials of dispute are usually found in definitions and theoretical applications of terms and phrases. Parties spring up and bitter contests ensue because some men mean one thing when they use certain words, and other men mean quite a different thing. No two of us understand language exactly alike.

My dictionary tells us that a deacon is a church officer. But in different churches he is a different kind of officer. Suppose a Catholic and a Congregationalist got into an argument about deacons. A Scotchman might overhear them and join in the discussion. Then a tanner, who had his own ideas about deacons, would put

in his word. The two churchmen would have in mind different kinds of church officials, the Scotchman would be thinking of the chairman of a business organization, and the tanner would be arguing about the skins of very young calves, for the word "deacon" means all these things and a half dozen more. One can imagine the absurdities of such an argument, which might wax loud and angry, until the participants discovered that each was talking about a different thing.

No less absurd than this are many of the unseemly wranglings in which men lose their tempers, break their friendships and violate the dictates of kindness and toleration. When you disagree with a man, never forget that words are faulty symbols and that what your friend is matters much more than what he says.

*—Alvin E. Magary.*

## Walkouts

In these columns of the issue of Jan., 1931, under the caption Ministerial Walkouts, though somewhat in the spirit of levity, I did say "That time may come, though it be not yet, when instead of mounting the steps of his pulpit, there to proclaim the message of Salvation, he will take his stand upon the lawn-bordered sidewalk in front of the church. The trim lines of his cassock vest and neat-fitting frock-coat slashed by a broad blazer of white upon which will appear in bold-faced black letters, the legend—

Locked out.

The Members of this Church  
are unfair.

They do not believe  
etc.

And before countless temples in as many localities, other ministers will take up their picket duty in sympathetic protest."

While it has not come quite to that "The Congregation of St. Barnabas Refuses to Attend the Services and Pickets Mission With Signs Demanding Return of Rev. Earl Dade."

Rather than a striking clergy we have a striking congregation, striking in protest of the removal of their pastor and the substitution of another.

The novelty of the action alone makes it interesting. It is a refreshing reversal of the usual order. Until full details are generally known we do well to labor on "as usual." For us they might not strike.

*JmR*

## God Speed

Once again the time for closing old accounts. The year is ended. New ledgers lie before us. We assume our usual *New Year* pose, with pen in hand. There are so many blots, scratched out entries, torn pages, thumb-begrimed sheets in the book we have just closed. We are honest in our desire to make a better showing this year. Yet many of us will come to end of the ledger, just as we have come to those which are already closed, with a far from satisfying record.

That is chiefly because of two very common human weaknesses. We wish for many things, all of which are easily possible, but we fail to set our hearts as well as our minds on them.



Wishes without labor remain eternally nothing more than mere wishes.

Another reason why our records average less than we might wish, it is easier to talk about our ambitions than to strive to achieve them. We spend our energies parading our good resolutions for others to see instead of concentrating our energies on their accomplishments and permitting results to speak for us.

When you leave your manse study in order to conduct a service at the church, you are frequently the first one there. You started out with a definite object in view, you knew where you were going, you turned your energies into getting there, and you found your pathway open ahead of you. When you go for a stroll, you frequently mander from the main highway. The analogy carries through all of our activities.

Difficulties stand aside to let a man pass, provided he appears to know where he is going and is intent upon arriving.

The year ahead is the way we all *must* travel. Under our leadership it is the way the Kingdom will have to travel. Wishing you were there, the mere formulation of lifeless and flabby resolutions, which is our wont, lacking heart support, get us nowhere. If you can't celebrate New Years without resolutions, let them all be to the effect that with a clear cut realization of where you are going, you will not forget, through the entire year, that you are on your way.

And the Expositor and The Homiletic Review pray for you, "God Speed."

*JmD*

## FROM MY READING

My three decades in the Christian Ministry are fused in a joyous acknowledgement of the unsearchable riches of Christ.

Background in human life is more important than background in a painting, and a canvas without background is valueless.

Our religion is a matter of routine. The spirit is gone from it.

Nobody knows very much about the nature of the new birth, but every child of faith ought to know its reality.

I stood ankle deep in the fragrant dust of church history.

One could wish that those bright university students who are quite sure that we have outgrown Christianity might make a fresh study of the origins of educational institutions in this country. The seals of American Colleges and Universities indicate the fact that they were born of Christian purpose, spirit, idealism.

If compelled to choose between a denominationalized institution on the one hand and a secularized place of learning on the other, I gladly choose the former as the lesser of two evils.

Some wise present day prophet has listed as one of the seven deadly sins of our age, "education without character."

I have been weary in the ministry but never weary of the ministry; I have been dissatisfied with organized Christianity, but never with Christ.

He asked me how I could endure the ministry since there "are so many pinheaded people in the churches." I answered that the church has no monopoly on pin-headed persons.

I think I could write a book devoted solely to the human beings I have known, admired and loved in the churches where I have preached.

The church is made up of human beings, therefore it is imperfect. The ministry is formed from erring human beings, consequently it has its foibles and weaknesses.

Slander is a common sin and one of the basest.

To be lied about is an experience that sooner or later everybody must know.

No one could please these intolerant partisans, save as he accepted their own self-righteous standards.

There is something fundamentally religious in a family group pleasantly foregathered at a meal.

Christians may do some things which Jesus never actually did—their so doing does not necessarily contravene his example; nor, unless it violates the principles he taught, does it tend to undermine Christianity.

The harshest words that ever fell from Jesus' lips, were spoken in condemnation of the religious officials of his day, who were orthodox but loveless, pious without piety.

Does modern Christianity concern itself primarily with the disinherited, the miserable, the disreputable, the outcast?

Imperfect as the church is and entangled with the complex and disturbing social and economic order, weakened as it is by divisions, and handicapped by unheroic living, it remains withal the one institution that exists to rebuild a broken world through the law of the cross. But Christ's church is often a caricature of him who gave it birth.

The time is ripe for another return of Christianity to the multitudes, who seldom if ever enter our churches.

Blessed is the man who is slandered for exhibiting an abiding interest in God's poor and disinherited.

What need there is of something more than an armistice in the region of warring minds.

Yet the peace of Christ is a peace within the storm, not outside.

Corporate worship provides something that not even private devotions can supply.

I am concerned with this tendency to distrust others instead of distrusting ourselves.

Worshippers to whom the very name Unitarian is anathema love the tender hymn written by Mrs. Adams, "Nearer my God to thee," or Sir John Browning's "In the Cross of Christ I Glory," the work of another Unitarian.—J. M. R. From *THE PULPIT STAIRS*—Edgar DeWitt Jones, Bethany Press.



# CHURCH METHODS

## Watch Night—Evangelism—Offerings

### Watch Night for All Members

Here is an idea for the entertainment part of your Watch Night program that will interest your whole membership, and, more important, it will teach a lesson. Ask each group in the church, viz. the Choir, the Missionary groups, Boy Scouts, to make a list of the resolutions made last year and not put into practice. After all the lists are gathered, call your young people together, and present the lists to them. Plan for an *auction sale* of "unused resolutions" on Watch Night.

The young people will get characters to represent the Resolutions, and they should all be dressed in white to symbolize their lack of use. If older people take part, they will not wish to appear in white, and have them carry a package in white, marked plainly with the name of the resolution. To add spice, have some appear as infant resolutions by having very small children appear to mount the auction block, others will be made up as very old. Each Resolution will be auctioned off, "good as new, never been used," and the audience may be restricted in their bidding on certain Resolutions by asking them to make all bids in figures beginning with a given letter.

The numbers from one to ten begin with the following letters, E, F, N, O, S, T, and you may chose to limit the bids to figures beginning with "S," and your bids will be as follows, six, seven, sixteen, seventeen, six-plus-twenty, etc. Your sales may be paid in any one of these ways, 1. Pennies, 2. Hours of service to the church, 3. Hours of prayer for the church membership, or any other price that you may decide upon.

The auctioneer should be a gifted talker, so the sale will not drag. Have a platform to use as an auction block, and have attendants assigned to assist the "Resolutions" to mount the block and later to deliver to the bidder. When your resolutions are all sold, the pastor should make a short address on the value of making resolutions, provided they can be *kept*. One resolution that is kept throughout the year is of more value than dozens adopted on the spur of the moment, to be forgotten a few hours later.

### Begin the Year Right By Establishing a Definite Source of Help

Rev. W. J. Lindemann, Dryden, New York, has just subscribed for *The Expositor*, and he writes:

"I am a recent subscriber to *The Expositor*, but can already say that I appreciate the service given to your subscribers. I wrote asking that the November issue be sent to me at once in the hope that I would find some material for my Thanksgiving Service in it and behold, not only did it arrive by return mail but beside

that there came an envelope containing pages taken from magazines of other years. Some of these pages from November Expositors contained excellent poems and material which suited my purpose to perfection. Many thanks to you for this courtesy."

Probably you have a pastor friend who should be availing himself of the help offered through this one and only Preacher's Journal, and if you will drop a card telling us his name, address, etc., we shall send him a specimen copy and send him a courtesy letter with your name on it.

### Advertising the Church

The Oakland Tribune, Oakland, California, through whose courtesy the December cover was made available to you, has demonstrated to the ministry of that territory that the American public is not antagonistic to religion, merely prone to procrastinate, and nothing compels action like repeated, continuous, well-prepared publicity.

Some 19 or 20 years ago the Tribune, under the direction of Morton J. A. McDonald, Manager of the Classified Advertising Department, began the systematic publication of a Saturday Church page. Fourteen years ago, they produced a *Christmas* and *Easter Edition* with the first page in color. It has been published every year since.

Since 1932, the special edition appeared as a separate part of the Saturday paper, with the major denominations each taking a page in the special edition. The front page in color, and all work on the edition is executed in the Classified section. Special layouts are prepared in the commercial promotion division, some 200 were made available for churches to select from.

Ministers who appreciate the significance of Church Advertising as a phase of home missionary and evangelisation work are often handicapped by lack of technical knowledge in the routine of preparing layouts. The practice of the Oakland Tribune enables these ministers to concentrate on the subject matter contained in the advertisements.

Mr. McDonald believes that the quality of Oakland Church Advertising through the year is due to the effect on the general public of these religious supplements in color at Christmas and Easter time. If you are interested in having a copy, send fifteen cents in postage to Morton J. A. McDonald, Oakland Tribune, Oakland, California. You may be able to interest your local conferences in such a plan, either in city or country. Even country communities have newspaper publishers who will co-operate when a number of churches band together under a common aim.



## The "C & S" Club

Word comes to us from a southern city where all *Shut-Ins* have been formed into a "Come & See" Club. The initial step was through a list of shut-ins in several churches of one denomination to whom printed program and sermons were mailed each week. A sympathetic minister conceived the idea of banding these members together and providing them with lists of all shut-ins, so they might communicate with one another, and exchange printed matter and other information.

After some months, some of the enterprising members of the group asked for special copies of printed sermons to send to people in the hospitals and community who were not affiliated with any church. The list of unchurched on the club list has grown from month to month, and the churches co-operate in furnishing extra copies of weekly programs and printed sermons to mail to the list. All the work on the lists, addressing, stamping, etc., is done by the shut-ins themselves. Donations from interested church members paid for the envelopes and stamps. A satisfactory number of the "prospect" list of the "Come & See" Club have been reported in the churches. This plan may be worked out in any community, whether city or country. There are unchurched in every community, and there are "Shut-Ins" who crave constructive work to do. Why not enlist their help in winning the unchurched?

## New Year Resolutions

Dr. Christian F. Reisner, pastor of the Broadway Temple Methodist Church in New York wrote the following resolutions some years ago and distributed them to his people as New Year's Greetings. We are offering them here as splendid examples of what New Year's Resolutions might be if we took ourselves seriously.

### TEN ROYAL RESOLUTIONS

I will study the language of gentleness and refuse to use words that bite and tones that crush.

I will practice patience at home lest my testy temper break through unexpectedly and disgrace me.

I will remember that my neighbors have troubles enough to carry without loading mine on them.

I will excuse other's faults and failures as often and fully as I expect others to be lenient with mine.

I will cure criticism with commendation, close up against gossip and build healthy loves by service.

I will be a friend under trying tests and wear everywhere a goodwill face unchilled by aloofness.

I will gloat over gains never but amass only to enrich others and so gain a wealthy heart.

I will love boys and girls so that old age will not find me soured and stiff but fresh and free.

I will gladden my nature by smiling out loud on every fair occasion and by outlooking optimistically.

I will pray frequently, think good things, believe in men and so do a full day's work without fear or favor.

P. S. The pastor wrote these resolutions a few years ago and they appeared in many papers. They were also issued as the New Year's Greeting later, but it is suggested that they might be helpful even today.

## Duplicators and Their Use

Hundreds of Church Bulletins make their way to the editor's desk, all welcomed and inspected with sympathetic interest. Your work and problems are our work and problems. Many of the calendars or bulletins are fashioned on duplicating machines of one sort or another. Some are expertly done, some are fair, and the appearance of others counteracts the effort of the minister who is spending his time and energy in making them. Do not present your members with a bulletin that cannot be read, because of poor mechanical work. It is better to give them the message by word of mouth, than to depend upon a poorly printed bulletin.

There are a number of basic points to remember in making your bulletins. In preparation for cutting your stencil, *clean* your type-writer keys, don't just wipe them off, clean them with benzine or gasoline, or effective cleaner, but make sure that *no* ink or dust clings to the letter faces. The keys cannot cut your stencil, if they are gummed up. Next, be sure you spell the words in your message correctly. It is possible to correct the misspelled words in the stencil, but it is not always done neatly. It is more simple to use care in spelling the words. Be sure the ink pad on the drum is not gummed up with dried ink. You cannot expect the ink to penetrate the pad and stencil, if there is a gummed surface on the pad. A new pad costs only a few cents, and if you cannot secure one, clean the one you have. Before you begin inking the drum, be sure the perforations in the drum are not clogged with dried ink. Neglect of any one of these points will nullify your efforts by turning out an unsightly piece of work. We shall be glad to answer questions about your duplicator, if you have problems you cannot master.

## The Choice of Words

Many of us have the tendency to use phrases and words which hinder understanding. Let me illustrate. Here is the bulletin of a small church in Illinois. There are nine members on the Church Board. In reporting the last Board meeting, the minister says, "Five ninths of the Board were unable to attend." Why not make it easy for the reader by saying "Five members of the Board did not attend." Some of your members may not know how many "Five ninths" are, others are too lazy or indifferent to bother reading it to the end.

This principle applies also to the making of sermons. Use the simplest words you can find to convey your meaning. Talk as if you were addressing children, and you will interest all. Read your Bible for a lesson in the choice of simple words to convey meaning. A study of Lincoln's Gettysburg address will help you, also.



## The Belmont Plan

The first paragraph of a letter from Charles Haddon Nabers might be repeated by any minister in any part of the country. I am wondering how many of us can add the happy conclusion found in this paragraph:

Dr. Nabers says, "I am pegging away with my work these days. The congregation of 1100 members keeps my feet traveling all the while. Finances have been difficult owing to the building debt incurred during a former pastorate, *but we have things in better shape than we have had since I came here three years ago.* Now we are planning a three month's trial of The Belmont Plan. Yesterday we received six members, making 61 accessions since Easter."

Information on The Belmont Plan may be secured from Rev. G. L. Whiteley, Pastor of Belmont Presbyterian Church, Roanoke, Virginia. Rev. Whiteley was faced with a disheartening financial situation which nearly swamped him and his congregation. At first he considered resignation, then concluded that would not help this church, so he concluded to test his faith in Scripture. He prevailed upon his people to try it, and—the story is one to gladden the heart of every minister in the country. Your problems can be solved in the same manner, if you actually put your faith to the test and prevail upon your members to do the same. Why not make that a definite feature of your Week of Prayer Service? Why not set aside a definite time each day for prayer on this specific subject, and climax it at the end of the week by proposing to your people the adoption of such a Scriptural Plan? It worked in Roanoke, it will work in \_\_\_\_\_, if your faith is equal to the task.

## Evangelisation Program

Make a survey of all the industries and types of work in your community, both as represented in your membership and among the un-churched. Announce an all-membership gathering for a specific date in January. Select members of your church to represent each of the industries and types of work on your survey list. Include all, even egg-candlers, and coal haulers. They must dress the part, carry something with them to symbolize their work. The coal hauler may have a toy truck or wagon loaded with coal. The same with ice. There should be teachers, housewives, laundresses, telephone operators, etc. Each one should be given a chance to say a sentence or two about the work while the meal is being served, either at table or lap lunch.

The chairman of the Evangelisation Committee will serve as chairman of this gathering. The pastor should give an address on the physical and spiritual needs common to all men, regardless of the type of work engaged in. All men are entitled to food, clothing, and shelter, as a result of honest labor and honest dealing with fellowmen. All men are invited through Jesus Christ to avail themselves of salvation, and the invitation is open to all alike, capitalist or laborer. Man devoid of material possession is acceptable to Christ according to his faith and works.

The general prayer should incorporate men and women engaged in work in all walks of life. The general fellowship will impress upon the members the need for approaching the un-churched in the community, particularly if individual members are assigned to draw them into the fellowship.

## Films to Your Own Liking

You are invited to express your desires regarding the types of picture films you desire to show in your church, Sunday school, or community house. The Society for Visual Education was established some years ago to build just such films as common interest in raising the standards of visual education may dictate. This should be of particular interest at this time, when there is so much objection to the type of films shown to the public in our public places of amusement.

Why not devote our energies to securing the type of pictures we desire, rather than merely voice objection to those now available?

## Financial Recovery for The Local Church

This is the title of a new book by Julius Earl Crawford, published by the Cokesbury Press. This book is instructive and educational and should be studied by every minister before his Congregational Meeting. The cost is nominal, \$1.00, which will be earned ten-fold by a clear understanding of the financial policies of the church as a social institution. It also gives a clear-cut view of the relationship between spiritual leadership and financial leadership in the individual church. The minister who reviews this volume in his local paper and church bulletin, advising people to secure the book for their own benefit, will probably reap a reward during the next year, by way of increased co-operation in the financial work of his church.

## Evangelist, Publisher of "Glad News"

Evangelism is the basis of the growth of the Christian Church. All members should engage in "telling the glad news," but experience has taught us that this is becoming a lost art in our churches. *We must regain it*, for the spreading of the Word, and for the effect upon the man or woman who tells the Glad News. People do not take the trouble to pass on the Glad News of Faith in Jesus Christ and His Salvation for Mankind, unless they believe that message.

Those who desire to put on an effective campaign for spreading the Gospel should study the Life of St. Paul. By study, I mean absorb it into the heart and mind. Extracts of the tireless labors of the greatest of all Evangelists, St. Paul, woven into your newspaper announcements, circular letters, campaign bulletins, and weekly bulletins, will do much to awaken your members to the glory of the Christian Religion.



## An Adventure in Masculine Missions

This is the title of a brochure on a "Men's Missionary League" started a year ago at the United Presbyterian Church, Elyria, Ohio, with sixteen members and the pastor, Rev. George Brown. The brochure gives the detailed history of the organization, its aim, growth, charter, etc., which may easily be transplanted into any church in the land, provided the leadership is available.

This plan should prove a challenge to any pastor who experiences a lack of "manly" support in the obvious work of the church. Missions IS a MAN'S job, why continue to let it lie in the laps of the women? True, the good women have nursed the Missions work for many years and have kept it alive and breathing. Now is the time to accept the challenge of the 38 men at Elyria by making Missions a Man's Job. Instead of merely keeping the trust of Missions alive and breathing, let us present it to men as a "Love that needs support both in labor and money." A thin dime sent to the Missions Division, 705 Publication Bldg., Pittsburgh,

Pa., will bring the brochure with directions to you.

## See Them Build a Church

In the weekly bulletin of The First Methodist Church, Los Angeles, California, appears this announcement:

### SEE THEM BUILD A CHURCH

"In the Sunday evening service the pastors and a crew of helpers will build a complete Church right before your eyes. Beginning on the green lawn, the foundations will be laid, the walls put up, the buttresses built alongside, the tower will rise, surmounted by an illuminated cross, the art glass windows will be put in and the whole will be beautifully illuminated at the close. The choir will sing some of the great old hymns of the Church and the entire service will be one that you will never forget. Let's fill the great auditorium to the limit. Here's an evening to invite your friends to share with you."

A stamped, self-addressed envelope, mailed to The First Methodist Herald, 105 S. Kenwood, St., Glendale, California, will probably bring you instructions for carrying out this idea in your church.

## MOTION PICTURES FOR CHURCHES

Questions by Rev. Llewellyn Arnold Owen, Pastor of the Plymouth Congregational Church of Youngstown, Ohio. Answers by Ford Hicks.

Q. What would be the cost for desirable films to be used each week at a service of about 1½ hours in length?

A. There is no single firm which could undertake to furnish a schedule of 52 weekly programs of religious pictures. Get the catalog described in the December Expositor.

Q. What would be the cost of a machine to be used in an auditorium 80 feet long? The machine would be placed in the balcony and the curtain on the pulpit platform at a distance of approximately 65 feet?

A. The price of a projector sufficiently powerful to negotiate satisfactorily a 65 foot throw would range between \$200 and \$300, depending on the make and model. We would recommend that actual demonstration in the church itself should be asked for before making a purchase.

Questions by Rev. Louis G. Krebs of Des Moines, Iowa. Answers by Ford Hicks:

"I have read your articles on Motion Pictures in the Church in The Expositor with great interest. I believe strongly in this mode of educating the people."

Q. Have you information on cameras with which one could take his own films (pictures)?

A. The 16 mm. motion picture camera more than doubles the efficacy and value of a church's projection equipment. Some of the uses of the camera were explained in the article by Mr. Charles O. Ford, Executive Secretary of the

Episcopal Diocese of Michigan. (The Expositor, July, 1930).

There are many sides of church activities that lend themselves to motion picture presentation, and we have had repeated reports from clergymen stating that not until screen presentation had been resorted to did the congregation realize fully the extent of the manifold activities of their own church. Pastors report better crowds at functions where the taking of motion pictures has been announced in advance, and of course this attendance is repeated largely at the indoor event where these films are subsequently shown.

The modern 16 mm. movie camera is simplicity itself. It is loaded in daylight, like a still camera, with a 50 foot or 100 foot roll of non-inflammable film. The actual taking of 16 mm. movies is even simpler than taking snapshots. The driving motor is spring-driven and it is wound up like a big watch. The subject to be photographed is viewed directly through the finder, the button is pressed and "What You See, You Get." When the full roll is exposed (equivalent to about five minutes of action), it is mailed to the maker of the film (as directed in the instruction card found inside of the box) and in a few days the identical film is received back, postpaid, processed as a positive and ready for projection. This film can be purchased anywhere, just like ordinary roll film.

The thrill of seeing this reproduction, in imperishable form, of the life of the congregation is one that never grows stale. The film is edited slightly, a few titles are inserted (sometimes the church bulletin board is used in the



making of these titles), and then it quickly proves its power as a crowd getter for the next indoor function.

Good movie cameras are about equal in price to projectors of the same make. As with equipment generally, prices will be found to correspond quite closely to value received. The higher priced cameras are usually fitted with fast lenses to make possible indoor movies and color

photography, and the mechanism is designed to run more quietly and dependably, and to produce really steady, evenly illuminated pictures.

We shall be glad to have clergymen supplement their present line of questions with accounts of their experiences in making their own films. No doubt there is much in this experience that will be of value to their fellow workers.

## PROGRAM FOR WEEK OF PRAYER

January 6-11, 1935

Grave problems face the nation and the church. The almost universal experience of distress which has fallen upon our world during the last five years ought to prompt all Christian people most earnestly to discover the will of God. Prayer helps us to discover His will. The early disciples were conscious of an adequacy and a power not their own. The resources of the Holy Spirit are as available, abundant, and sufficient today as they ever were. They await only the obedient exercise of willing followers of the Lord Jesus Christ.

Believers in prayer are urged to gather during the period of Jan. 6 to 11, in united services, to present their common petitions to our Heavenly Father. If it is not feasible to have such union services, we hope each pastor will arrange to hold appropriate services for prayer during the week in his own church.

The Federal Council of Churches of Christ in America, through its Department of Evangelism, calls upon the churches and disciples of Christ everywhere to unite in a "Week of Prayer" during the first days of the new year. The daily devotional series here presented, while only suggestive, will prove helpful to those who desire to unite in a fellowship of prayer. Throughout the world a great company of Christians will be in prayer at the same time as a result of the furthering of the Universal Week of Prayer by the World's Evangelical Alliance.

### Theme: "Our Undeveloped Spiritual Resources."

The topics for prayer here presented are a development of this theme. In their scope, they center about the meaning of the Christian Gospel for the individual and social life. Men have often argued together and prayed apart. When Christians pray together, fellowship is enriched. Prayer changes things. Spiritual necessity and urgency of the highest degree bid the disciples of Jesus Christ pray together at this difficult time, seeking afresh the disclosure of God's plans and laying hold of His Power.

### Sunday, Jan. 6: "The Practice of the Presence of God."

*Scripture: Psa. 46:10; Mark 6:31; I Kings 20:40; Matt. 26:36-46; I Kings 19:9-14.*

**Call to Prayer:** "That the deep may call unto the deep in us."

### Praise and Thanksgiving:

For the truth that our Heavenly Father hears and answers prayer. For the access to God that is as free to the humble as to the great; to the solitary as to the multitude.

For the knowledge through Christ and the Scriptures that God is a loving and a seeking Father.

### Penitence and Confession:

That too seldom we have turned aside from daily tasks for meditation and prayer.

For our unwillingness to listen to and believe in, the "still small voice."

That we have been so often guilty of "much speaking" in God's presence.

That many times our prayers have been too selfish to be acceptable to God.

### Prayer for Ourselves:

That we may practice daily meditation and prayer.

That we may examine our own hearts in undisturbed times of silence.

That our prayers may be more inclusive, remembering always the needs of our world and the interests of the whole Christian church.

That in prayer we may confess our own sins rather than the sins of others.

### Prayer for Others:

That in these perplexing times the church may increasingly discover the power and the wisdom of God.

That in more homes there may be the "Practice of the Presence of God" in daily family life.

That a portion of the new leisure possessed by many today may be dedicated to deepening spiritual life.

That there may be an awakened interest in church attendance and that the Presence of God may become more real through public worship.

### Monday, Jan. 7: "Enlarged Christian Fellowship."

*Scripture: John 10:7-18; Acts 10:1-35; John 12:20-24; I Cor. 3:4-9.*

**Call to Prayer:** "That we may always see the encompassing 'Clouds of Witnesses' 'round about us and working with us for the coming of the Kingdom of God."

### Praise and Thanksgiving:

For the sense of comradeship in Christ with men of other ages and in every land.



For the testimony of varied experience in the Christian life.

For the measure of cooperative spirit there is in the church around the world.

For the growing desire for Christian unity.

For the deepening recognition of one another's Christianity.

#### **Penitence and Confession:**

For our failure to work and pray with Jesus for the unity of His church.

For the prejudices that we have had in our households of faith.

For the pride that has led us to boast of denominational superiority.

For our unwillingness to cooperate more fully with other Christians in the great causes of Christ.

#### **Prayer for Ourselves:**

That we may further an enlarging Christian fellowship in the local congregation.

That we may learn to appreciate the worth of other Christians and Christian churches.

That we may speak favorably of them and work cooperatively with them.

That we may be led to discover ways of sharing their interest and their tasks.

That we may say "Our Father" when we pray.

#### **Prayer for Others:**

That the blessing of God may be upon all sincere Christian believers of every name.

That God's spirit may guide all cooperative tasks and programs of the Christian church, both at home and in all other lands.

That all followers of Christ may place the universal interests of the church above the denominational and local.

#### **Tuesday, Jan. 8: "Our Brother's Keeper."**

*Scripture: Luke 10:25-37; II Sam. 19:24-30; Luke 2:5-13; James 2:1-4.*

**Call to Prayer:** "That we may discover the quality of understanding that enables one to put himself in another's stead."

#### **Praise and Thanksgiving:**

For Jesus Christ, who teaches us brotherliness by incarnating it in His own life.

For the increasing emphasis the church is giving to brotherhood.

For the reproduction in us of the spirit of Jesus' love.

For the manifold expression of Christian brotherhood exemplified in these days of distress and need.

#### **Penitence and Confession:**

For the neglect to minister as "angels unaware" to human need along our way.

For the love of comfort that would not be disturbed in the presence of others' pain and want.

For our oftentimes indifference to widespread human suffering.

For our race prejudice and narrow nationalism that has prevented us from being brotherly to other peoples.

#### **Prayer for Ourselves:**

That we may have the eyes of Jesus to see the world's need.

That we may have the wisdom of Jesus to meet that need.

That we may practice the gospel of kindness and helpfulness.

That the spirit of Jesus may enable us to enter sympathetically into the problems of others.

That we may see the best in others and have the power to call it out.

#### **Prayer for Others:**

That the church may increasingly possess the "mind of Christ" toward the less capable, and the more unfortunate.

That the nations of the world may practice the spirit of Jesus in these days of suspicion and misunderstanding.

That God will bless and prosper all agencies and causes which minister to the needs of men and are working for the establishing of brotherhood in the earth.

#### **Wednesday, Jan. 9: "Life and Experience of Other Christians."**

*Scripture: Ruth 1:15-18; John 13:15; I Cor. 10:6; Heb. 11:32-40; I Pet. 2:21.*

**Call to Prayer:** "That we may catch the secret of great souls in their communion with God."

#### **Praise and Thanksgiving:**

For brave and adventurous Christian souls who have lived in the church.

For the records of good men and women left for our inspiration and advantage.

For the Holy Scriptures that preserve the experiences of great men of faith.

For the revelation of God in the life of Jesus Christ, our Lord.

For the reproduction of Jesus' spirit in our fellow-Christians whose lives have helped determine ours.

#### **Penitence and Confession:**

For our lack of knowledge of spiritual biography.

For our lack of trust in the power of spiritual influence.

For our failure to set a good example.

#### **Prayer for Ourselves:**

That we may be led into contact with great lives who are about us.

That we may always prefer the society of the good.

That we may live intimately with the Master of all life, Jesus Christ.

That we may remember that the spirit we reveal is more important than anything we say or do.

#### **Prayer for Others:**

That men may open their minds to goodness outside their own circles of faith.

That the church may have the riches of faith realized in all its various communions.

That the wealth of riches of grace found in Christ may be made known to all mankind.

That public officials and teachers and leaders of youth may make noble living attractive.



**Thursday, Jan. 10: "Building Understanding."**

*Scripture: II Cor. 5:18-19; Matt. 18:15-16; Matt. 5:23-24; Phil.*

**Call to Prayer:** "That each one may become an ambassador of good will."

**Praise and Thanksgiving:**

For the remembrance of the reconciling love of God in Christ for us.

For the devout men and women we have known whose lives were devoted to better understanding between others.

For the organizations and agencies that are making for peace among men.

For the increasing desire for international peace.

**Penitence and Confession:**

For the hard criticisms of others we have made.

For our narrow patriotism that has created chasms between ourselves and other nations and races.

For the foolish pride of race and color that has hurt God's other children.

**Prayer for Ourselves:**

That God may give us the shepherd heart for the "other sheep."

That we may see beneath the artificial differences between men to their fundamental unity.

That we may think and speak well of all who differ from us, whether in race, color, or creed.

That each Christian worker may say with John Wesley, "The world is my parish."

**Prayer for Others:**

That the reconciling spirit of God may possess all men.

That other peoples may not act so that we cannot keep from despising them.

That the instruments of international good will may be strengthened and supported.

That the churches, increasingly, may become builders of understanding and good will around the world.

**Friday, Jan. 11: "Taking Jesus Seriously."**

*Scripture: Luke 22:23; Luke 6:46; Luke 9:61; John 13:37; John 21:22; Phil. 3:7-9.*

**Call to Prayer:** "That we may be willing to pay the price of reproducing Jesus' Spirit."

**Praise and Thanksgiving:**

For the life-giving principles of our Lord Jesus Christ.

For the men and women who have dared to reproduce Jesus' Spirit in a hostile world.

For the satisfaction of living strenuously, seriously, and earnestly according to the life of the Master.

For the lives of those who have taken Jesus seriously.

**Penitence and Confession:**

For our attempts to substitute forms for sacrifice.

For the manner in which we have often followed Christ "Afar Off."

For calling ourselves Christians when we bore no "prints of the nails."

For being careful about mint, anise, and cummin, and neglecting the causes of social justice and brotherhood.

**Prayer for Ourselves:**

That God may give us a new vision of the meaning of the Cross.

That we may have a new sense of values in life seen through the eyes of Jesus.

That the spirit of the martyrs may live again in us.

That the passion of social righteousness found in the prophets may consume us.

That the winning of others to Christ may be a constant concern.

**Prayer for Others:**

That all men may find that spiritual security which exists alone in living adventurously.

That the spirit of "safety first" may be put away from Christian thinking.

That followers of Jesus Christ our Lord may grapple intelligently with the ideals of Jesus as applied to their personal environment.

(Additional copies 5c each; 25c per dozen; \$1.50 per 100, by addressing the Federal Council of Churches.)

## BULLETIN BOARD SLOGANS

When you grip you cease to grope.

There are more misses than hits in any hit or miss plan.

An open mouth and a closed heart are incompatible.

God's people are radicals.

Religion is general—Christianity specific.

The man with no mind cannot make it up.

It is easier to die a martyr than to live one.

A used tool never rusts.

No wood was ever sawed with a mallet.

Pray for your daily bread rather than emergency rations.

Your life is your creed in action.

There is no destination to a race-track existence.

Emotion and piety must not be confused.

The blunt word may have a razor edge.

Your future, not your past, interests God.

No man is too busy to live.

If war is hell let's preach against it.

Conscientiousness we need as much as conscience.

Why argue with the inevitable and eternal?

You can't slip back up hill. You have to climb.

The largeness of your heart makes up for your lack of experience.



## INFORMATION EXCHANGE

*Send inquiries or answers by postal card to Information Exchange, F. M. Barton Co., 815 Carlton Bldg., Cleveland, O.*

### Pulpit Lights

Rev. W. from Kentucky wants to select a new Pulpit Lamp, and readers are requested to offer suggestions on most desirable Lamps available, where purchased, and approximate cost. (At once.)

### Offering Envelopes

Rev. D., Dayton, plans to install the envelope system for weekly offerings in both Sunday School and Church, and wants points in favor of the envelope system as more desirable than the old system of free offering. Which have readers found most desirable, single pocket? two pocket? three pocket? Why? Immediately, please.

### Boy's Band

Rev. G., Philadelphia, has read accounts of a Boy's Band of 200 members, organized by C. H. Cleveland, San Pedro, Calif. The band started with 18 members, two and a half years ago. Rev. G. desires to know if other leaders of Sunday School Bands have found the four section division desirable. Readers please offer suggestions regarding instruments selected, where purchased, how financed, when bands perform, etc.

### Air Conditioners

Rev. J., Milwaukee, is faced with problem of installing new heating equipment, and has been impressed with the number of public buildings and business buildings equipped with "air conditioning" and "air humidifiers" and wants to know if readers of The Expositor have installed either systems in connection with late model heating systems. Information wanted at once, with approximate cost.

### Cushions

Rev. O. from Florida desires reliable sources for Cushions, other than the Ostermoor Company. Where did you buy yours? (At once.)

### Use of Script

Rev. R. from Mississippi, and Rev. E. from West Virginia, desire to have first hand information about the use of Script in Debt Raising plans, as described by E. O. Brostrom, Church Architect, in the September issue of The Expositor. Write at once, as campaigns are planned for February.

### Duplicating Machines

Rev. L., Pittsburgh, desires to print a Weekly Church Bulletin on a moderately priced duplicating machine, and seeks information on the experience of fellow ministers in the use of duplicating machines. He has investigated two, neither of which suit his purpose. Can you help him?

### Indoor Bulletins

Rev. S., Utica, has been offered a plan to secure indoor bulletin service free, provided he will allow the company installing the Bulletin Board to sell advertising space to local merchants at a stipulated price per year. He desires information from other readers about the plan: whether church members object to the appearance of the advertising within the church, whether the gross collected by the manufacturer for the advertising is in proportion to the value of the Bulletin Board, whether the company lives up to its promises. Write at once.

### Concerning Fees

Dr. S., Los Angeles, says, "It frequently happens that church people are under the necessity of calling upon their pastors for help in hours of great affliction—perhaps even death. Then, after the emergency is passed they have a feeling that they owe him some sort of compensation. This frequently happens in the case of a funeral service.

But no pastor expects a fee for a funeral service. To be offered a fee by one of the members of his church is frequently an embarrassment. He prefers to think that the intimate relationship of pastor and parishioner is such that he is welcomed as a friend, rather than as a professional person.

In the case of those outside the church who call upon him for such services the obligation (if such it is) is due, not to the preacher but to the church which maintains him in the community to serve the people. Those who never support the church should offer the church some token of appreciation in the form of support if they expect to avail themselves of the services of the church. But the appreciation is due to the church, not to the preacher.

The true pastor likes to feel that he has been called in for what he can do, not for what he has to do. To "pay him for his service" makes him feel that, somehow, he did not succeed in convincing those he served of his sincerity or of the spiritual significance of his office."

Do you agree, and follow this custom, or do you expect the people to offer a fee for the service rendered?



# DRAMA and PAGEANTRY

## OF NO IMPORTANCE

By CLARA AIKEN SPEER

*Characters:* Gratius, a Roman soldier.  
Lucullus, a Roman tax-gatherer.

*Scene:* A narrow street of Bethlehem late in the afternoon of the first Christmas Day.

*Gratius:* Well met, friend Lucullus. How art thou, and how goeth the tax gathering?

*Lucullus:* Very well, is the answer to both thy questions. By the favor of the gods, I am in good health, and so is the taxing. The Jews are pouring into the village at an astonishing rate, and Caesar's coffers are overflowing with their shekels. How is it in thy affairs?

*Gratius:* Well, also. There is nothing so galling to a Jew as to have to give up his shekels to a government he hates, but so far we have had no trouble here. Dost thou find the people stubborn?

*Lucullus:* They are sullen enough, but apparently are resigned to the decree of the Fates, and the Emperor. Some interesting things occur, and to watch these stubborn people is sometimes as good as a play in the Amphitheater. Yesterday, however, I had an experience that has somehow left me thoughtful, and disturbed.

*Gratius:* A denarius, then, for thy thoughts.

*Lucullus:* Thy wage is too high, but I will tell thee. You know, Gratius, that I had ever a fancy for mingling with people of every sort in the streets and elsewhere. It was late in the afternoon yesterday that I turned into a crowded street and found myself beside a working man, a Jew from some village in the north, as I heard him say to a man on his other side, one of his own race. He asked this man if he could tell him where to obtain a lodging for the night. "I also am a stranger, and cannot tell you," answered the other, turning away. Then the man, who seemed very anxious and disturbed, seeing me near, appealed to me. Now while I enjoy the observing of people, I do not care to fraternize with every sort, so I answered rather shortly, "In the inn, of a certainty." "Nay," said the Jew, "I have been there, and the inn is full." "Does it not then have a stable?" I said. For thou knowest Gratius, that sometimes these people house themselves with their beasts. Then the man answered, speaking very slowly and earnestly, "I am a carpenter and have no wealth, yet we are of the house and lineage of David." I suppose thou mayest not have heard of David, but it seems that he was one of their early kings, and they honor his memory beyond all measure. "It is not fitting—" he went on, then broke off to say, "We would like a better place," "I know of none," I said. Then the man

came very near to me, and spoke even more earnestly, "It is for my wife that I am anxious. So young she is, and with child and I fear me that her hour is come." By this time, I had become somewhat angered at his persistence and his presumption. "What difference can it make to me, a Roman, that another Jew is to be born? There are enough of your troublesome people already," I said, and he turned away, asking of others the question he had asked me. Then I noticed for the first time his wife, who sat on their beast of burden waiting quietly at the side of the street; and by all the Graces, Gratius, I shall never forget her face.

*Gratius:* Was she unveiled?

*Lucullus:* Yes, her veil had dropped aside, and she sat as unconscious of those around her as if she had been another world.

*Gratius:* Was she then so beautiful that thou art still mooning? Thou art become a poet.

*Lucullus:* Nay, speak not lightly, Gratius. Yes, she was beautiful, but it was something more than beauty that held my gaze and somehow left me thoughtful. She seemed to be looking far away, not toward the village houses that must have met her gaze, but far beyond. Her eyes gazed upwards once, as if in supplication or praise. Her face held something of rapture and also something of awe, or even pain. She was very young, and had something of the artless, innocent look of childhood, yet there was a look of more than mortal wisdom, too, as if she had listened to the counsel of the immortal gods.

*Gratius:* How long didst thou stare at the fair Jewess?

*Lucullus:* Only for the few minutes in which her husband was speaking to those about. Then he took the beast by the bridle and, with his wife, went away to lodge, I have little doubt, in the stable. But dost thou know what strange thought came to me as I saw them go?

*Gratius:* Nay, Lucullus, but I do believe thou art not only a poet, but art turning mystic. I know also, that thou art a strange man, for a tax-gatherer, at any rate, so I should not be surprised if a very strange thought indeed came to thee.

*Lucullus:* Thou mayest know that since I have been in Bethlehem, I have taken a good house for my dwelling. The guest chamber was empty last night, and this was the thought that came to me. Why should not these Jews be invited to lodge in my house?

*Gratius:* Thou wert truly mad, Lucullus. What would thy wife, thy Theodora, have said to that?

*Lucullus:* Ah, good Gratius, 'twas but a wild impulse, I suppose. I made no move to act upon it. But again and again there has come to me the feeling that by the presence of these people my house would have been more honored than by the Emperor's; and that my wife and servants should never have a greater privilege than might have been theirs in ministering to this young mother in the birth of the babe.

*Gratius:* 'Twas indeed a wild thought, Lucullus. Thy friends should have called thee lunatic if thou hadst acted upon it.

*Lucullus:* Yes, I put it away ere it had scarcely formed itself in my mind, but it haunts me

still. Yet after all, as I said then to the Jew, of what possible importance to a Roman can be the birth of another Jew?

*Gratius:* Of none at all. Of none at all. Laugh away these foolish thoughts, for foolish indeed they are. One who would serve Imperial Rome should not be so impressionable. What would Caesar say, thinkest thou, if he knew thou didst compare these peasants to his august self? If the woman's babe was born last night, it is but a subject, a humble subject, of the Empire, counting for less than any free born Roman in the world.

*Lucullus:* Of course thou art right, Gratius. Forget my foolish words. Farewell.

*Gratius:* Farewell.

## I. The Parade of the Months.

This skeleton suggestion for a Watch Night Program may be developed in any way or any length to suit the group developing the program.

The platform should be decorated as a Winter scene. If you have your holiday decoration still in place, that is appropriate. Arrange your settings to form a frame, so the characters will be definitely outlined. Have your background dark, if your characters are dressed in white. If they are dressed in color, have your background light. Use your spotlight, if you have one or can arrange for one.

The characters depicting the months may be as follows, and their presentation should be accompanied by proper musical selections.

*January:* A figure holding an hour-glass to show time passing, or a small cherub representing New Year.

*Reader:* (These items should be carefully written out, should be brief, giving a bare outline of what you expect to accomplish in this month. Each group will have its own goal.)

*February:* A figure with picture of Washington, Lincoln, or a valentine heart.

*Reader:* (Suit your statement to the choice you make in pantomime.)

*March:* A figure kneeling at a Cross to symbolize the beginning of the Lenten Season, or any choice you may desire to substitute, as figure healing a cripple.

*Reader:* (Suit your statement to choice of pantomime, but be sure to include the accomplishments you expect to attain in March.)

*April:* A figure kneeling at Cross to symbolize Good Friday, or a figure in white to symbolize immortality, or one with an umbrella to symbolize spring.

*Reader:* (Suit the statement to choice of pantomime, but include reference to the aims you have in mind for April.)

Follow through the twelve months in this manner. You should have musical numbers to break up the tedium of the program, and all

readings to accompany pantomime must be brief, never more than one minute, or so.

## II. The Parade of the Seasons.

If the above program is too long or too tedious for the talent or time you have, use the four seasons of the year in place of the months. Have your pantomime figures represent the seasons, with appropriate readings and musical selections.

## III. The Union Family.

The Union Family and the talents of its members, proves to be a popular program portraying the states of the Union. You may group them as the New England section, the Southern section, the Middle West, etc., and have them appear in the State Colors. You may have them appear on the platform in groups alphabetically arranged, dressed in State Colors. It is interesting to have each state mention the points for which a state is noted, probably the capital, probably its chief contribution to the nation's progress.

If you have a projector, you may prefer to show slides of the state flowers, as the figure representing the state appears at the side of the screen, making her announcements; or you may decide to show outline maps of the various states, while the announcements are being made at the side of the screen.

This program will prove educational as well as entertaining, and can be arranged with little or no rehearsal. Due to our means of communication and transportation, people in all sections of the country are "Nationally-Minded" and they are interested in all phases of its progress.



## WHAT THINK YE OF CHRIST?

By ORVILLE THEODORE FLETCHER

"What think ye of Christ?"—Matt. 22:42.

It is a fact in every man's life that he is no better than that which he worships. The tone of a man's morals depends upon the height of his ideals. Man is as he worships. Our virtues do not depend upon what we do or do not do so much as they depend upon what we believe. "As a man thinketh in his heart so is he."

The central fact and figures in the Christian religion is Jesus Christ. Our religious aspirations gather in Him; in Him our faith centers, and what we think of Him is of the greatest moment in our religious philosophy of life and personal experience.

*I. What we think of Christ decides the quality of our life and the fineness of our character.*

We rise no higher in Christian character than our conception of Him. If we see in His teachings only a system of ethics we might be moral men but nothing higher. We show by our lives the kind of a God we worship. Believing God to be the God of love, we earnestly desire and pray that His will may be done in us, and then with the certainty of cause and effect we grow into His own divine likeness and show forth His love in our lives. Worshipping the God of peace we come to love peace and seek to promote it. Worshipping the God of purity we become more and more like Him in purity. Worshipping the God of holiness we long for and grow toward that perfect "holiness without which no man shall see the Lord."

So, I bring this question to you today and ask you to answer it. Answer it according to your life. "What think ye of Christ?" Does the same scene always present itself when you hear that name? Do you always see Him the Babe of Bethlehem at rest in His Mother's arms, or the Boy among the doctors; as the man full grown wandering through the hill country of Judea; or as the Carpenter caring for His widowed mother? Do you see Him as the one "who went about doing good"; who healed the sick, cheered the sad, fed the hungry, helped the weak? Or, do you see Him as one great in His wonderful works; the one who stilled the storm, walked the sea and raised the dead to life? Or do you behold Him as a martyr to the cause He loved; taste the cruel hate and suffering the ignominious death on the cross? Is He to you the Man of Nazareth, or the Christ of Calvary? If you think of Him aright can He be to you merely the Man of Galilee and not the Christ of Golgotha? The Christ of Genesaret and not the Christ of Gethsemane? How can He be Christ our Ideal and not also our Immanuel? Our Redeemer and not our

Resurrection? Our Saviour and not our King?

*II. What we think of Christ develops with our spiritual growth.* We advance in our thought of Him and grow in our knowledge of Him. Paul could not have written such an epistle as that to the Ephesians early in his Christian life. He did not think of Christ at the close of his life as he had in his younger days. Remember that man blind from his birth whose sight Christ restored. At first he referred to Jesus as "A man," then "He is a prophet," "A man from God," I believe thou art the Son of God. What he thought of Christ developed no faster than his spiritual awakening, but equally and parallel with it.

When the duties and responsibilities of life, the trials and temptations begin to weigh down upon us, we come to know this Jesus not only as the one who loves little children but also as "Our helper He, amid the flood of mortal ills prevailing." We have not lost the childlike love of youth, but each new unfolding petal adds new splendor in full bloomed rose. About that Name are gathering new and brighter rays of light, clearer visions, grander thoughts, more hallowed memories.

*III. If the perfectness of our lives as Christians depends upon our thought of Christ it demands that we think of Him in His highest office and grandest work.*

It is of the very nature of God to make Himself known. Through the ages God has been revealing His power, His plan, His purpose and His presence. He made Himself known in many ways; but when the fulness of time was come God revealed himself in the person of His Son, who was called the "express image of His Person." We may find God revealed in nature, but He is made known as nowhere else in His Son. God's glory is in the heavens but His higher glory is in Jesus Christ. Every attribute by which we may know Him is brought to light in Him in whom "dwelleth all the fulness of the Godhead bodily." Through Christ we come to know God's will. In Him is love made manifest. What we know of it we gain through the revelation of it as it is in Jesus Christ, not as a reflection merely of His glory, but "revealing Him as the light reveals the sun."

Two facts are necessary in any revelation. God might manifest Himself in many ways, but what would it amount to if there were none to receive it? We would find little to enrapture us in the harmonies of a great oratorio if we had never learned to appreciate great music. So it is with the revelation of God to man. There must be the eye to see, the ear to hear, the heart to feel. The sense of the divine must be

developed. Till the creation and coming of man there was nothing on earth that could receive the revelation of God. But to man was given the power to realize the spiritual realities. He has a sense of right and wrong, a sense of beauty, a sense of duty, and a sense of immortality. Man has the faculty of faith to lay hold of things unseen. All these spiritual abilities lie dormant till developed. They need awakening in us. Doubt, disbelief, distrust and disobedience delay their development or destroy them altogether. Sin saps the spiritual strength and spoils the spiritual senses. Christ redeems us not by buying us back but by bringing us back to the right use of our spiritual powers. He redeems as a shepherd rescues lost sheep, as a teacher trains the youth to think, as the physician restores us to health.

Think of Christ then as the one who revealed God to us and redeemed us to God. Appreciate in some degree what it cost Him to do it. We are brought in humility and reverence to a life and character more and more like His.

IV. *What we think of Christ depends upon several sources of knowledge.* First, upon our study of the Scriptures. In the Bible we have the record of a very religious race in their finding and following God. The Old Testament through prophets, poets and philosophers presents a picture of the expected Messiah and His expanding kingdom. But we must look to the New Testament if we would see Him perfectly.

The Gospels, Matthew, Mark and Luke, tell us the story of His life, His character, His achievements. We need the Gospel of John to complete the story, its setting and its significance. If we would grow in our thought of Christ and likeness to Him we must add to the Christ of the Old Testament the Christ of the New.

In the second place, what we think of Christ depends upon our service for Him. We can never come to know Christ without working with Him.

What we think of Christ depends upon seeing Him in His followers. They are His living Gospels. How much better would be the thought of Christ if His followers lived more like Him!

What we think of Christ depends upon our sympathy with Him. Unless we are interested in the things in which Jesus was interested we cannot come to an understanding or appreciation of Him. When we can stand with Him to witness to the truth we shall know Him.

V. *What we think of Christ determines our destiny.* We are not the pawns of fate. We make our own character. There are many things that tempt and try us, but it is our attitude toward them that determines their influence upon us. The fire that burns up the dross purifies the gold. Our philosophy of life has much to do with the development of personality. Our thought of Christ has much to do with making our philosophy. What do you think of His plan and purpose in life? Was He right or wrong? What you think of Him determines what you think of service for others, self-sacrifice, obedience to God, reverence, prayer, faith, hope, love. What you think of these determines their influence upon your life and destiny. Every thought writes its record in our lives. Our concepts control our conduct. How important then that we should think the best thoughts! What richer thought than that that comes from thinking of heaven.

Let us think more of Jesus Christ. Grow in your thought of Him and your Christian experience will be broadening and deepening and sweetening. Strive to know Him and He will make Himself known to you.

## THE COMPENSATIONS OF AGE

By STUART NYE HUTCHISON

*"Thine age shall be clearer than the noonday."*  
Job 11:17.

God always reserves the best things in life for the last. We love the radiance of the sunrise, and the splendor of the noonday, but most wonderful of all is the crimson glow of the sunset. No pen can describe, no brush can paint the evening of the day. And the year tells the same story. There is one glory of the springtime, and there is another glory of the summer, but the greatest glory of all is that of the autumn.

God intended human nature to follow the same course. In our youth we rejoice in physical perfection. As time goes on and we grow more mature, it is in mental strength that we glory. But in age, when the soul shines forth, life attains its finished and perfect beauty. Is not this what Job meant when he said, "Thine age shall be clearer than the noonday?"

First, our age is clearer than the noonday in

hope. Paul said, "Experience worketh hope." It is the young man who is pessimistic. It is youth that becomes discouraged and wants to give up, because it imagines that evil is stronger than right. But experience worketh hope.

Age stands on the heights of experience from where it can see the other side of the clouds, and lo, they have a silver lining. Age is clearer than the noonday in its understanding of God's Providence. It sees life whole, instead of in broken fragments. It has learned through blessed experience what Paul told us long ago, that "all things work together for good to them that love God." Someday you take a doctor's prescription to the druggist. It is covered with symbols which you cannot read. He takes it and retires behind the screen to fill it. If you were there with him, you would doubtless be startled at what you see him do. He takes down one bottle marked "poison" and puts in a little of



that. He reaches for another bottle. That, too, is poison, and your fear increases. Other drugs enter into it, and when it is done he gives it to you. There are bad things in it, which, if taken alone, would injure you, but together they work for your good. This is a fact that age has learned through many experiences. All things in themselves are not good, but working together in the plan of God as it unfolds itself they make for good.

Jacob learned this. There was a time in his life when everything seemed to be against him. His son Joseph he believed had been slain. His dearly beloved Benjamin had been taken from him. The famine had come, and his sons had incurred the displeasure of the ruler of Egypt, to whom alone they could look for assistance. You recall his words of despair: "All these things are against me." To him then each of these happenings was a disaster. But the day came when he saw that all these things had worked together for his good and that of the race.

Again, age is clearer than the noonday in its charity with human weakness. Youth is proverbially hypercritical. It is forever looking for flaws. A wise old man said to me when I began my ministry: "You will find old people more tolerant of your mistakes than are the young."

Do you recall how intolerant the apostle John was in his youth? He went with the Lord to Samaria and, because the Samaritans did not at once follow Jesus, he wanted Him to call down fire from heaven and destroy them. This is a failing of youth. We have so little patience with those who do not agree with us. But when we turn to the last days of the apostle in Ephesus we find that a great change has taken place. His letters are all about love. Nothing else mattered now in his aged eyes. Tradition tells us that when he could no longer walk, they carried him about the city, and to everyone he met he said those words, "Little children, love one another."

Most of those who lead in the battles that have so often rent the Church asunder are young men. They would like to call down fire and destroy all who will not follow with them. But when they are older it is of love that they think, the love of Christ to them, and of their love to all the brethren. Surely age has its compensations. It makes up for many a physical weakness by being able to see the good in men and women, to sympathize more with the erring, to reach out the hand of a loving, Christlike hope to those who have fallen.

Moreover, age is clearer than the noonday in its humble dependence on God. Almost the last word our Lord spoke to Peter was that warning reminder by the Lake of Galilee, "When

thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not."

When we are young we scorn the guiding hand. We gird ourselves and walk whither we would. We do not need prayer. We do not need the Bible, or the comradeship of kindred Christian souls. Why should we concern ourselves with faith while our sight is so keen? What need have we of the unseen arm when our own strength is great? But age has learned through many a fall that it needs the Father's hand and the Father's love and care.

And, again, age is clearer than the noonday in its understanding of Christ Himself. In our youth Christianity consists in what we are and what we can do. But as we grow older it comes to be more and more what He is.

As Phillips Brooks once said: "Christ to the Christian growing older is what the sun is to the day, which it lightens from the morning until the evening. When the sun is at its zenith men do their tasks in its light, but they do not often look up at the sun. But as the world rolls into the evening it is the sun itself that they love to look at and admire. So is Christ in our earlier life. He is the light that brightens all our way. But as the Christian life ripens into the evening it is not things on which the soul dwells most. It is the Lord Himself. It is His nearness and His love that fill the life as it presses close to the place where He stands."

Best of all age is clearer than the noonday in the vision of what is to come. Wilberforce in his last days wrote: "I have often heard that sailors on a voyage will drink 'Friends astern' until they are half way over; then 'Friends ahead.' With me it has been 'Friends ahead' this long time. 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.'"

How foolish it is to try, as so many are doing, to escape old age by vainly attempting to transform it into a pathetic counterfeit of the youth which cannot come back. It is as though the pilgrim were to try to take a detour around the fairest and most fruitful country through which his road lies.

"Grow old along with me!

The best is yet to be,

The last of life, for which the first was made:

Our times are in His hand

Who saith 'A whole I planned,

Youth shows but half; trust God: see all, nor

be afraid'."

## THE USES OF SUFFERING

By S. PARKES CADMAN

### Heaven's Messenger

Confronted by want and woe, the psalmist declared that earth's pains and losses are a providential discipline to stimulate our spiritual growth. Believing this, he insisted it was good for him that he was numbered in the comradeship of the afflicted, and that he found in it treasured expressions of God's interest and love. At this point many falter. They cannot easily reconcile a benevolent Deity's oversight with the troubles they endure. They propose to interpret their faith, not as it is revealed by Heaven, but according to their own ideas. Skeptics go farther still, and reject all religion which relates any possible benefit with human suffering.

A deep aversion to it dictates these attitudes. Yet unless everyone is to cultivate his own conception of the All Merciful Father, we must either accept Him as He is pleased to reveal Himself, or not at all. The notion that He has to conform to our wishes and not we to His eternal purpose is plainly presumptuous. Jesus, the son of God, is shown as "a man of sorrows and acquainted with grief." Consequently many still hide their faces from Him. They are bewildered that the Lord of life should be submitted to the heartbreaking agony of His supreme travail. Yet He knew that His High Priesthood was created by His Cross and He bore it patiently that He might succor every sufferer who would be made more perfect within by the pains he was to bear. Those who regard these as a ruthless invasion of their peace and security vainly beat their bleeding wings against the bars of affliction's cage, and lose touch with the courage, confidence and fortitude which are our choicest blessings.

### The Appointed Way

In any event there is no escape from the fact that Christ's Christianity is bound up in supreme suffering, and also in compensation for its penalties by the soul's Godward ascent. This is the appointed way of all flesh, and those who pursue it bravely and well are the elect of the race. Evidently it leads directly away from the fleeting vanities of an earthbound existence. St. Paul rejoiced to walk therein because he had been blindly persecuted into a glorious immortality, and exulted to discern his crown even in the prison where he awaited martyrdom. When the writer of the Book of Revelation was banished from the pomp and circumstance of Asia Minor's proud cities, on his solitary rock in the Mediterranean he tasted "the powers of the world to come"; saw the hierarchies of Paradise assemble, and heard the anthem of the redeemed above which is as the sound of many waters. I refer to these instances of our ability to rise beyond weariness and despair, and to flourish unconsumed in soul when in the fiery furnace of our trials, because they are classic examples of

the spiritual transcendency procured by affliction.

Obviously not only bodily ills and grievous bereavements but the sense of heavy strain, if not of failure, plagues many who face duties they cannot discharge and obligations they have no means to satisfy. It is hard for them to indorse the assertion that if we could but understand the order of the universe we should find this the best of all possible worlds, and everything therein conspiring for permanent human happiness in harmony with the Eternal Father's will.

### Self-Inflicted Evils

I have no complete explanation of the mysteries of misfortune except to say that our worst evils are self-inflicted. Yet certainly one factor is stable in this perplexing flux and impotence. Whatever deprives the sufferer of courage and faith should be repudiated. It may sound plausible in reason, but it is fatal in practice. Melancholy's shadow has blighted many an otherwise noble personality. Those whose condition of mind or body makes them susceptible to brooding pessimism, and to the fear which has a thousand eyes to torture its beating heart should avoid the zero atmosphere of doubt and dread. Once we are persuaded that the best we can be is a sheer impossibility, we have turned traitor to our highest self, and admitted the enemy into the fortress. Let us not crucify our hopes to justify our forebodings. The very waste of life registers its abundant supplies. Endless material is at our right hand for the building of the soul's nobler mansions. No human being can utterly fail so long as his allegiance to the best he knows is unshaken. No sufferer is shorn of resolution who is content to commit his case to his Redeemer.

The fidelity which avers with Job, "Though thou slay me, yet will I trust in Thee;" can never be confounded. When the final verdict is given much we conceived as weakness and deprivation will be demonstrated as the source of these resistless forces and wealth of being which achieved the victory. "Sursum Corda!" "Lift up your hearts" upon all your remembrance of Him who dwelt while here with "the dim, common, suffering herds of humanity." Jesus spurned the fascinations of court, camp and palace. The lowliest entrance into our ordinary laboring life served for his loftiest purpose. Why? Because God's eternities were in Him. Do not wonder that He ordained our real possessions should be within us; that the Kingdom of God is of the heart alone. For artificial character depends on favoring surroundings while real character still flourishes in the carpenter's shop; the lonely vigil on the mountain of prayer; the garden of dolor which, notwithstanding is the rose garden of God.

### Live By Faith

When lying bedfast, watching for the morn-



ing so reluctant to dawn, or praying for the night to fall, let us balance our soul's budget by reflecting that the just shall live by faith. Doubtless our brave and patient sufferers ask at times why this is not a painless world. If it were, what fossilized creatures we might become! What petrified souls we might develop! The heart whose very wounds are channels of help and consolation could not be. The skilled devotion of the medical and surgical professions would have no functions to exercise. The priceless values of gracious loving kindness in hospitals and homes could not redeem humanity's credit. Be of good cheer, you who belong to the sacramental band of the suffering ones. You lead the march of the race to a better civiliza-

tion. You inspire the scientist's efforts who has a quarrel with disease and death. You furnish life with its signal triumphs in art, literature and humanitarianism. You create the philanthropies which transmute vulgar gold into divine beneficence. What should we have been except fleshly dwellers in the dust but for your tragedies?

May I in closing commend to you the words written by the author of the Epistle to the Hebrews who were spoliated and done to death for their faith. "For ye have need of patience that after ye have done the will of God, ye may receive the promise." It is yours in the soul's homeland where there is "no more death, neither crying, nor sorrow, nor pain, for former things are passed away."

## A NEW CHURCH FOR A NEW DAY

By RALPH S. CUSHMAN

### *Romans 1:16*

Some nineteen hundred years back the world's greatest personality, during the final hours with His disciples, commissioned them to Christianize the world.

All that He meant may not have been clear to them; it is growingly clear to us now. We know that it involves the regeneration both of men and nations, the transformation of society and the establishment of Christ's kingdom.

It is evident that as the Church has remembered its great commission it has grown strong; when it has forgotten, it has become weak or impotent.

In spite of heart-breaking shrinkage of missionary receipts, and the more serious laggardness of many members of the Church, the Board of Home Missions sounds abroad Paul's undaunted cry, "Not ashamed of the Gospel of Jesus Christ!"

Why are we not ashamed? First of all, we will not forget that during the current crisis the one institution which has stood up better than any other in this country has been the Church of Christ, and that in every city and every hamlet in America there have been loyal souls who have sacrificially kept alive the traditions of loyalty to the Cross.

Nor will we forget that everything we hope for in the present economic and industrial revolution has been prayed for during many years in the social creed of the Churches. The Church may be laggard at times and in places, but it is the Gospel of the living Christ that in the end furnishes the only hope for the better world.

So we appeal for a new Church for a new day,

a Church in which more of the members share the missionary vision and passion of the Christ.

We do not believe that the present low levels in giving are necessary, even in times like these. America still possesses thirty-three per cent of the world's wealth, with only seven per cent of the world's people. The depression years in the United States have witnessed the expenditure of ten times as much for luxuries and semi-luxuries as for the Church and the Kingdom.

It is perfectly apparent that our failure to give money is sure evidence of our failure to give ourselves. Spiritual, and not material, poverty is our real trouble. Has the Church ever needed more to know the stewardship of the Cross?

We need a purified Church—not by the process of dropping members from our rolls, but by the process of bringing to the careless and indifferent John Wesley's experience of the warming of the heart.

This need is seen in our homes; there must be more family altars, more reading of religious literature, more individuals who practice the quiet hour, more who keep the holy habits of a Christian life.

We need Christ, the historic Christ of the marvelous life and message, and the living Christ who here and now reveals Himself to any one who will seek to know Him.

This is His promise: "I will come to you." This is His gospel; this is the hope of America and the world. If we will truly lift Him up in our lives—in the life of a truly awakened Church—He will draw the whole world unto Himself.—(Adopted by the Board of Home Missions and Church Extension.)

# THE CHRIST OF BETHANY

By VINCENT D. BEERY

*TEXT: "And he left them, and went out of the city into Bethany; and he lodged there."—Matthew 21:7.*

**T**HERE were certain places intimate with the life and work of Jesus: Bethlehem, for his infancy; Nazareth, for his childhood and youth; Bethany, for his manhood refuge among friends; the slopes of the sea and the hills, for his extended discourses; Jerusalem, for his last week; Gethsemane, for his anguish; Calvary, for his Divine sacrifices; the sepulcher, for his victory over death; and the Mount of Olives, for his ascension and glorification. Some of these places seem to bring him nearer to us, because they have about them the touch of home.

These home-places of Jesus—Bethlehem, Nazareth, Bethany—touch our hearts with emotion.

The Jesus of Bethlehem is enshrined in the Christmas adoration of the world; the Jesus of Nazareth opens the carpenter's hut and gives us glimpses of ideal childhood—this chosen lad of God, normally increasing "in wisdom and stature, and in favor with God and man;" the Christ of Bethany is the Christ full statured, fully commissioned, completely empowered, in the midst of his labors; yet giving us intimate accounts of human relationships that make him more precious to our souls.

## A Home and Friendship

1. Bethany was the place where Jesus most loved to be. Truly he said of himself, "The foxes have holes, and the birds have nests, but the Son of Man hath not where to lay his head." But he was always welcomed in Bethany. Many times he went there, never to be turned away. It was as near home to him as any spot in the world. That was because he found a waiting place there in the hearts of his friends. Some believe that the whole plan of redemption is rooted in our heavenly father's desire for spiritual companionship. Certainly, no one ever loved as Jesus loved. Hostility, enmity, persecution, crucifixion, anguish, death, could not stop the flood of his love for the souls of men.

But in Bethany he found unfeigned friendliness and love in return. No matter how weary the journey; no matter how untiring the long days of teaching and healing; no matter how terrific the opposition of enemies; out through the gates of Jerusalem on the Jericho road was the waiting Bethany, haven of rest for him, with his expectant friends, Simon, Lazarus, Mary, Martha, ever eager for his coming, and ever bereft by his going.

That was one of the most honored homes in all the world. It suggests to us what our own homes may be as dwelling places for the spirit of our Lord Jesus Christ.

"If Jesus should tramp the streets tonight,

Storm-beaten and hungry for bread,

Seeking a room and a candle light

And a clean, though humble bed;

Who would welcome the Workman in,

Though he came with panting breath,

His hands all bruised and his garments thin—  
This Workman from Nazareth?"

## The Anointing—Symbol of Surrender

It was in Bethany that Jesus attended the feast in the home of Simon the leper, after whom the village had been named—"the house of the afflicted one." Simon's home! The man who had felt the healing touch of the Great Physician's miracle-working power. Simon—whose home had been turned from a loathesome pest-house into a sanctuary of rest and refuge for the Physician himself.

Here in Simon's home, like a gleam of light on the dark succession of the week's events, took place the anointing. There Mary broke the precious box of ointment and poured it upon her Lord. And, when the bystanders grumbled at the woman's extravagance and forwardness, Jesus rebuked them, and commended her.

Mary was one of those, and they were too few who saw in him the Chosen One; who felt it shameful that the end should come with no visible recognition on her part. "She hath done what she could," her Master said. And the world will never cease thinking of her as an approved example of friendliness and love toward Christ, the Saviour. She brought a gift, and performed an act, symbolic of her heart's complete surrender, and it shall be told of her as an everlasting memorial. In like manner those who today give of their best to the Master shall receive the Master's reward.

"Give of your best to the Master;

Give Him first place in your heart:

Give Him first place in your service,

Consecrate every part.

"Give—and to you shall be given;

God His beloved Son gave;

Gratefully seeking to serve Him,

Give Him the best that you have."

## A Place of Patient Waiting

2. Bethany was also a place of patient waiting on God. There he found friends who would sit quietly, reverent listeners to his wonderful words; sympathetic and ardent followers of his precepts. It was a place of instruction. "Mary chose to sit at his feet"—to learn from him, and Jesus was pleased. She had chosen a good part.

"There is a place of quiet rest,

Near to the heart of God;

A place where sin cannot molest;

Near to the heart of God.

"O Jesus, blest Redeemer,

Sent from the heart of God,

Hold us who wait before Thee,

Near to the heart of God."

## Faith and Power Exemplified

3. Bethany was a place of faith and power. Here was witness borne to the Master's supreme control over the forces of life and death, the raising of Lazarus from the dead. No more stupendous claim for himself is made anywhere in



the scripture than Jesus makes here. Anticipating his own victory over the grave, his words on this occasion take their place in our triumph songs of the Easter Day—strengthening our own faith, as Martha's was strengthened; giving us firmer sense of Jesus' omnipotence; lending superb comfort to bereaved people; enabling us to enter the valley of the shadow of death with the light of victory on our faces. Hear him in the matchless invitation:

"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die."

My friends—believest thou this? It is the exhibition of Christ's power that crowns our life with heaven!

### The Experience of Sadness

4. Bethany was a place of sadness, too. Sorrows visited Bethany, as they visit every home. But the Man of Sorrows, acquainted with grief, was there to weep with the sorrowing, with balm for every grief wound, victor over all.

"Jesus wept! those tears are over,

But his heart is still the same;

Kinsman, Friend, and elder Brother,

Is His everlasting name.

Saviour, who can love like Thee,

Gracious one of Bethany?

"Jesus wept! That tear of sorrow

Is a legacy of love;

Yesterday, today, tomorrow,

He the same doth ever prove.

Thou art all in all to me,

Loving One of Bethany!"

—John R. Macduff.

5. Bethany was the place of Jesus' final triumph. After it was all over—the mocking, the scourging, the cross, the tomb, the resurrection—"he led them out as far as to BETHANY," and there, as the first chapter of Acts tells us, he gave them his final message.

Some of them were still looking for the re-establishment of the temporal kingdom, and they asked the question. The Master of life burst it aside: "It is not for you to know times or seasons, which the father hath kept within his own power," and then his last word: "But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be witnesses unto me." Then, Luke says, "He lifted up his hands, and blessed them; and it came to pass, while he blessed them, he was parted from them, and carried up into heaven." And as the disciples stood gazing after him, stirred, torn and crushed by a thousand emotions, "behold, two men stood by them in white apparel" special messengers from somewhere, present to call the wavering disciples back to their immediate duty, who said: "Ye men of Galilee, why stand ye looking into heaven? This Jesus, who was received up from you into heaven shall so come in like manner as ye beheld him going into heaven."

And, straightway, we are told, the disciples turned, and went back to the city, and undertook to fulfil His last exhortation—an exhortation in which all his followers to this day can have part.

This is the Christ of Bethany—home-loving, human, sympathetic, friend of lepers; divine—strong, victorious, glorified—our Lord and our Redeemer!

## SEASONAL SERMON OUTLINES

By CLAUDE R. SHAVER, D. D.

### The Farther Reaches of Faith

"If ye had faith as a grain of mustard seed, etc."  
—Luke 17:5, 6.

The possibilities of the human spirit quickened by such faith as Jesus inspired are boundless. The mustard seed affords vivid illustration of a far reaching and marvelous potency.

I. Beginning in small compass but expanding promptly under favorable surroundings, Jesus encouraged cultivation through environment, in worship and prayer habits. He offered the "water of life" (John 4:14) to a woman and saw immediate results in soul development.

II. Faith is adaptation and adjustment; even as the seed must adjust itself to soil and moisture. Faith accepts heavenly standards in place of human conceptions. Thus begins the outreach toward that which is high and eternal. As seeds are "capsules of vitality" in earthly usage, so faith concepts, planted by the Spirit, may quicken and unfold boundlessly; e. g. such lives as Peter, Augustine; Mary Slessor of Calabar, and D. L. Moody.

III. There must be conformity to type, con-

centration toward an objective. Jesus said "He that putteth his hand to the plow and looketh back is not fit for the kingdom" (Luke 9:62). Faith-capsules of vitality may become centers of immortality. (Rom. 8:11.) Quicken . . . by the spirit that dwelleth in you.

### Keeping The Soul Awake

"So then let us not sleep, as do the rest, but let us watch and be sober." I Thess. 5:6.

There are many expressions like the above in the messages of Paul which emphasize alertness and vigor of spirit; as contrasted with the sluggishness and indifference which comes over the soul during the season of summer relaxation.

I. Here is the secret of progress in material and spiritual domain. John Ruskin's morning salute to guests at Brantwood often was, "Are you looking out?" Surely an inspiring beginning for each day, and for the autumn season in church life.

II. It implies an intelligent and appreciative survey of God's world and the possibilities open-

ed by Christ's kingdom plans. Religion never lags where there is time and thought given to its real meanings and influence. We do not have enough church literature in our homes and schools.

III. Appreciating love, not "wrath" is a further stimulant and guide. God's love is not a sentiment, but a fatherly recognition of soul values in heavenly potentiality. Incentives to service in the church of today are not engendered by fear or terror; but by a response to God's love as revealed in Jesus Christ. Church "duties" then are never odious, but are inspiring and constructive.

### The Flight From Egypt

#### The Command—

"And when they (The Wise Men) were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, 'Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.'"

#### The Fulfilment—

"When he arose, he took the young child and his mother by night, and departed into Egypt."

#### The Approval—

"And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying—'Out of Egypt have I called my son.'—Matt. 2:13-14-15.

From Bethlehem in Judea to El Ghizeh on the Nile in Egypt would be approximately 400 miles by road and required about a month or more to travel in Biblical times.

It must have taken considerable courage to set out upon such a journey with little or no preliminary preparation. To face the dangers of the road, rocky and precipitous, infested with brigands and with a mother and her newly born child. Joseph, indeed is made of stern stuff, a commanding figure among men, who demonstrates his unquestioned faith in God.

Our scene is a view of the Pyramids from across the Nile at El Ghizeh. A caravan of camels and goods is passing along the shore on one of the great trade routes to Cairo. On the far shore are the three great pyramids and the Sphinx, which were ancient at the time of Christ and one of the seven wonders of the old world. They were built about 4235 B. C.

The Hebrews called Egypt "Mizraim," and it is known that as early as 1500 B. C., The Assyrians gave it the same appellation. The common Egyptian name for the country is "Kam," meaning "Black," because of the color of its soil. Other names are "Land of Olives," "Land of the Inundation," "Land of the Sycamore" and "Land of the Eye of Horus" (i. e. the Sun). —C. L. R.

### The Best Answer

Various organizations and individuals in the city of Los Angeles are violently concerned about the matter of the spread of radicalism and communism within the city. Chief of Police Davis

is making the public charge that the Communists are plotting a violent revolution to take place in fifteen to eighteen months.

The policy of the police is to use forcible measures in restricting the assembling of radical groups and protesters. The policy of certain newspapers is to charge the radicals with insincerity and dangerous activities. The policy of certain "patriotic" organizations is to indulge in Fourth of July oratory about the "fairest land in all the world." It would seem to be about time for someone to think about the obvious—do something to correct the conditions of which the radicals complain.

Reports from social workers who have been investigating in connection with Christmas relief indicate that almost unbelievable conditions exist under our very noses. Lack of food, clothing and comforts is everywhere evident. Men who leave home with the memory of the cries of hungry children ringing in their ears are not apt to listen calmly to orations on the subject of the "finest, freest nation on earth." Men who have met to discuss their grievances with the memory of sick and hungry loved ones at home are not going to think straight when their meeting is broken up by police.

Granted, that agitators and radicals mix in such meetings to get control, capitalizing on misery to promote their political ideas, yet experience is unanimous in declaring that force, intimidation and threats are the poorest methods of dealing with the situation.

Work and wages are the best possible answer to the harangues of the radical. Fair treatment, good working conditions and homes safe from confiscation, are arguments that no radical has ever been able to meet. In the absence of these the sympathetic community chest, amply stocked and stored by those who have enough, in behalf of those who have less than enough, is the only decent answer.

Thousands of these workers who are now begging for the dole, were only a few days ago happy workmen paying out on their little homes. Their savings were invested in institutions that had the endorsement of the daily newspapers, the community business leaders, the Churches and the officials of government. The collapse of company after company, in which life-savings of multitudes were swept away, destroyed the faith of plain people in the judgment and the good faith of those same newspapers, business leaders, Churches and officials.

It is declared that the radicals are seeking to undermine popular confidence in the government. Such undermining is not necessary. It is already done. When the government is unable, or unwilling to protect the common people from such disasters as the American Mortgage, the Ferguson debacle, Julian oil, etc., it cannot expect to escape a serious loss of faith.

A protest against "communistic tendencies" is shouted from the house-tops in lunch clubs, women's clubs, in pullman cars and in Church councils. But it is easy to defend the economic system that has provided us with multiplied comforts. If we were without work and willing to work; if we were hungry and were compelled to eat the bitter bread of charity; if we watched



little children sicken and starve from causes beyond our control when plenty is all about, we would doubtless have an entirely different attitude on the subject of the economic system.

The best answer for the radical's arguments is an honest expression of willingness to bear the burden with the worker who has nothing. If it ever comes to matching force with force, the poor have always won. They have the muscles, the emotions, the recklessness and the passion. With nothing to lose except their lives, they look to revolution without dread.

Let's stop talking about what America has done for the workingman, and put our shoulders to the wheel in an effort to make this a better world in which the workingman and every other man can live.

We will never solve our problems by labeling all men "reds" and "radicals" who seek a change. Why shouldn't we change a system that has ended in chaos? The preacher of the gospel to be true to Christ must demand change, but he must also demand it as an orderly and reasoned change, free from violence and divorced from all use of physical force.

The best answer to the radical is to do something about the conditions the radical makes arguments out of.—*Roy L. Smith.*

### Setting Our Sail

"You remember Pascal's famous saying about Cleopatra's nose?"

"At the moment I can't recall it."

"He said that if Cleopatra's nose had been shorter, the whole face of the world would have been changed." It's a witty saying. It set me thinking. On what frail cockle-shell boats we

sail the sea of life! Winds of chance take us where we never expected to be taken.

"Suppose—" Her pause set the word in italics. "Suppose the winds had not blown on the Spanish Armada! Suppose there had been no snow-storm when Napoleon approached Moscow! Suppose—one could multiply that 'suppose' indefinitely."

"It gives one food for thought. To how great an extent are we the mere pawns of chance happenings?"

"Well—what answer do you give to your own question mark?"

"This answer. It's not the winds of chance so much as the way we set our sails to meet them. Skilled fishermen don't much fear the vagaries of the winds. They set their sails accordingly, and sail the seas for the most part in safety. But the cockle-shell boat, with untrimmed sails —" His shrug was eloquent.

"Setting our sails, so that the winds of chance won't overturn us. It's a thought with comfort at the core of it. One does sometimes feel so terribly at the mercy of mere happenings, mere chance encounters in the streets of life."

"Well then, set your sails carefully—and laugh at the winds," he counselled.

One ship drives east and another west,

While the selfsame breezes blow;

'Tis the set of the sail and not the gale

That bids them where to go.

Like the winds of the air are the ways of fate,

As we journey along through life;

'Tis the set of the soul that decides the goal,

And not the storm or the strife.

—*Ella Wheeler Wilcox.*

*A. N., The Christian World, London.*

# THE JUNIOR PULPIT

A series of four Children's Stories for January, based on "A Seasonable Fancy," written by Dr. Frank W. Boreham, the Australian master story-teller.

## OUR NEW YEARS CRAFT

### 1. The Port Masters.

We are entering the New Year, and the words and tunes of the old-time Christmas Carols are stirring in our memories, among them "God Rest You Merry Gentlemen," "Good King Wenceslas," and the one about the three little ships.

Three little ships came sailing by,

Sailing by, sailing by;

Three little ships came sailing by

On Christmas Day in the morning.

What do you think was in those ships,

In those ships, in those ships?

What do you think was in those ships,

On Christmas Day in the morning?

Three pretty maids were in those ships,

In those ships, in those ships;

Three pretty maids were in those ships  
On Christmas Day in the morning.

One could whistle and one could sing,  
And one could play the violin;  
Such joy there was at my wedding  
On Christmas Day in the morning.

We can almost see these three little ships roaming about on the high seas at their own sweet will, and since we are port masters, let us stop them and search the holds. As we draw near and signal them to stop, we see nothing of the three pretty maids the carol singers were so merry about. We listen intently for the whistle, or the song, or better yet the violin, but no such luck.

We are alarmed when we see how low down in the water they are, especially when we think of the three pretty maids. The little ships are distressingly and dangerously overloaded, and we are glad they are riding at anchor so we can help them to unload some of their cargo

before they put out to sea again. Loaded as they are, the first gale would founder them, and this we must prevent by all means. The first little ship is "The Ship of Memory." This little ship carried the little maid who could whistle, and we want to be sure the ship is safe when it puts out to sea again.

#### OUR NEW YEARS CRAFT

##### 2. The Ship of Memory.

Here we draw up beside a trimly built little ship, and after exchanging compliments with the captain, he obligingly orders the hold to be opened. We find the little ship is loaded with a full cargo of Memories of 1934. Now memories are good things, and we shall say no single word of criticism against them, especially so near Christmas time when we are all ready to renew our ideal resolutions.

We know from our own experience that these memories are valuable freight, a precious store. In the days when the world is treating us harshly, it is good to imitate the bees and live in winter on the honey gathered in the long, fine summer days of happy life. Have you ever noticed at a game, when things are not going so well for your side, instead of bemoaning the loss of points, the fans and pinch-hit players tell stories about other great games when some player scored well. That is about what we do at New Years time, but it is possible to have too much even of a good thing.

Let us examine this cargo of memories, to see if it is all good, good enough to keep, or if there is some that we can safely discard and lighten the cargo for a safe voyage. Why, look what we find, here are some ugly memories, some bitter memories, some filthy memories, some spiteful memories, and a lot of irritating memories. These wretched things are as heavy as lead, much heavier than the joyous memories, yet they are utterly worthless. Why should we carry them on a sea voyage and imperil both the crew and passengers? (Next Sunday we shall visit the second ship.)

#### OUR NEW YEARS CRAFT

##### 3. The Ship of Resolutions.

We exchange compliments with the captain of the second ship, "The Ship of Resolutions," and as soon as the captain produces the papers, we see that her cargo is made up of a full load of good resolutions. It, too, is an excellent shipment; but they are packed like sardines, far too many of them, and packed so no one can get at them to use them. We wonder why anyone should take on such a load of good resolutions, enough to sink the ship, and this little ship carries the little maid who can sing. My, here someone promises there is nothing good he will not do; another promises there is nothing bad he will not give up. I wonder if we think that graces can grow in our hearts like mists, just by making a resolution? Most of us know that it takes time to grow graces and character, just as it takes time to grow a sturdy tree. We are really taxing ourselves too much when we

expect ourselves to keep these resolutions without any roots of preparation.

We would make a law that no person could make more than one good resolution each year. Let us examine the resolutions on this ship to see if there are some we can pull out of the crates and use. My! My! by packing them so closely, they are all out of shape, and even those we might have found use for as hopelessly thin and sickly looking. Why here are resolutions that it would take years to grow roots for, and someone thought they could be used at once, simply by wishing for a change. We have here resolutions about most everything that we do in our homes; many about our Church and Sunday School teachings; many about our playmates. There are some about forgiving others; some about saying our prayers; some about writing to mother; there are so many there is just no end to them.

We can't use them all, we know, even if the ship could make the voyage with the full load, so let us each choose one really workable one, and stick to that one. When you choose one, be sure it is one you can keep, and then we shall take all the rest to shore and keep them in cold storage until we have had time to use the ones we chose now, and to grow roots for others. That way the cargo will be really worth something, and the little ship and crew will be safe on the sea of 1935. We can almost hear the little maid sing for joy. (Next Sunday we shall hear about the cargo of the third little ship. That is the one we have kept till last, because it looks the most interesting.)

#### OUR NEW YEARS CRAFT

##### 4. The Ship of Good Hope.

The cheerful captain has invited us to step aboard, and here we are ready to go into the hold. There in the corner is the violin case, so we shall soon see the little maid who plays it. Oh, the captain had to go back on deck, but the mate will show us the cargo. A full cargo of Good Hope, such enormous quantities of good wishes I have never dreamed of. One wonders that so much could be packed in so small a space.

Where do we get all these good wishes, upon which our hopes are based? I had always thought that each wish and real hope was based on some preparation we had made for having the wish come true. This must not be the belief of the people who made the wishes on this little ship. Why, such wishes! Why here is a little boy's wish who wants to become a good little boy and know all about the teachings of Jesus, without going to the place where he can learn it. But that is no more strange than the wishes of the young men and young women, and the old men and elderly women. Why, they think all they have to do is to wish, and that it will come true!

Surely, the little ship cannot go to sea with all this cargo, and even though we have little time left, we must check the cargo and see if we can send some of it back to the owners. It is practically worthless, so we cannot afford to pay storage on it, like on the good resolutions,



so we must send it back to the owners, or just dump it overboard.

Well, here is a case of wishes from small boys, they have seen soldiers with smart looking uniforms, so they want to be soldiers. Send it back, because they would want to go home again, if they had their wish granted. Here is a big package from an old lady, listen, she wants to be Queen of England so she can touch a bell whenever she wants to and call for beef and cabbage. Let's send it back, because it will be much less work for her to prepare her own beef and cabbage in her own familiar kitchen. Here is a section hand from a railroad who wants to be president of the railroad, all in a twinkling. Let's send it back, because he cannot

learn all the things he needs to know, and he is really happy where he is. Here is a farmer who wants to be a poet. Let's send it back with a letter that he can find no better opportunity to be a poet than where he is, among God's plants and animals, and the great out-of-doors. Oh, well, we shall have to check this cargo more carefully than the others, and it will take a long time. It is useless to start the ship again with any useless cargo, so we will examine it carefully. The others are about ready to set sail, and here comes the little maiden for her violin, so we must hurry. If we can lighten this to a safe load, all three will have safe and prosperous voyages through 1935.

# ILLUSTRATIONS

By WILLIAM J. HART, D. D.

## Artistic Eye Sees The Finished Picture.

Ecc. 3:11. "From the beginning to the end."

That brilliant girl Marie Bashkirtseff writes in her diary: "It is the New Year. At the theatre, precisely at midnight, watch in hand, I wished my wish in a single word, intoxicating, whether it be written or spoken—Fame!" If at the advent of the New Year, precisely at midnight, men should take out their watches and wish the true wish of their hearts in a single word, one would cry, Gold! another, Pleasure! another, Greatness! another, Fame! These would be the intoxicating words breathed from impassioned lips. But surely we ought to have better ideals than these; other words than these: more splendid aims, passions and hopes.

We must aim high, aim at the highest, and to do this is to live a truly Christian life . . . Frith says: "An artist must see his picture finished in his mind's eye before he begins it, or he will never be an artist at all." So, in our ideal, in our mind's eye, we must see life finished as we begin it, or we shall never be successful in the art of living.—Dr. W. L. Watkinson in "The Aim of Life."

## Chinese Art Teaches a Lesson.

Acts 21:14. "The Will of the Lord be done."

Life is really simple, and yet how confused we make it. In old Chinese art, there is just one outstanding object, perhaps a flower, on a scroll. Everything else in the picture is subordinated to that one beautiful thing. An integrated life is like that. What is that one flower? As I see it now, it is the will of God. But to know his will, and do it, calls for absolute sincerity, absolute honesty with one's self, and it

means using one's mind to the best of one's ability.—"What Religion Means to Me," by Madame Chiang Kai-Shek, in *The Forum*, March, 1934.

## God Accepted the Mother's Offering.

Song of Sol. 3:11. "The crown wherewith his mother crowned him."

On the twenty-first birthday of (General) Bramwell Booth, his mother, wife of General William Booth, wrote to him: "I need not tell you how much I am thinking about you today. My son is a *man* in the eye of the law today, but oh, how much more I rejoice over the fact that he is a *man of God*. Bless the Lord, O my soul!

"I gave you to God twenty-one years ago to-night, and now you arrive at maturity I praise him for having accepted the offering and ratified the covenant.

" . . . I think in this I have been true to my vow and made it the leading purpose of my soul in all my dealings with you to train you for God and his work."—Bramwell Booth" by Catherine Bramwell Booth (Sears Pub. Co.).

## Pendulum Keeps Swinging.

James 4:14. "For what is your life?"

There's an old clock that stands in the living room of my father's house. It is a very old clock, indeed—for my father's father brought it with him across the sea from Scotland. It is so old that, even before its ocean trip, it had been standing for many long years in the hallway of a quaint thatched cottage.

The mahogany case of the clock is scarred

with age and with handling and with constant usage. Its round face has faded to a dull gilt color, and it is impossible, nowadays, to make out the design of suns and moons that used to decorate that face. The clock's appearance isn't at all what is used to be, over a hundred years ago, when it was first made!

But despite the change in its appearance—despite the look of age about it—one part of the clock has remained just as it was. *The pendulum is unchanged.* The pendulum—which has kept steadily swinging, swinging back and forth, minute after minute, hour after hour, day after day—all across the years. The pendulum which has marked time, for our family, for so very long!

For, during the clock's lifetime in America alone, it has known three wars—and has seen men of the family go out to take part in those wars. Its pendulum has swayed placidly even when death entered in at our doorway—it has continued on its recurrent journey while funeral prayers were being said, and while marriage services were being solemnized. The clock, with its never quiet pendulum, has been a part of the family pattern during times of want and of prosperity, during periods of peace and of discontent, during days of apprehension and of sorrow and of gladness!

To me, the clock is like life. And the law of the clock is like the law of life. Its pendulum keeps ever swinging! And it never swings one way without a knowledge and a realization that it must swing back. The law of the clock is the law of *return*. And who will say that life is set upon a different rule?—Margaret E. Sangster, in *"The Jazz Age Passes"* (The Christian Herald).

### Christ In Human Experience.

I Thes. 5:24. *"Faithful is he who calls you, and He will also perfect His work."* (Weymouth.)

Harnack said thirty years ago, "There is no other fact in all history which mankind needs so much to have brought home as this—a man of the name of Jesus Christ once stood in our midst." That is a fine appreciation of the historic Jesus, but it is not enough. Professor Harnack himself has recently taken a more advanced position. Asked by a minister of our own church where may be found the seat of authority in religion he replied, with glowing countenance, "It is found when the Jesus of History becomes the Christ of experience."—From the *Episcopal Address to the General Conference of the Methodist Episcopal Church, May, 1932.*

### Simplicity Is Costly.

II Cor. 11:3. *"The simplicity that is in Christ."*

I once went into a house which was most elaborately furnished with decorated tables and chairs and rugs and pictures. The effect produced was that of an extravagance of expenditure. I remarked afterward to a friend that the house seemed furnished in a most expensive manner. "Oh, no!" said my friend. "It is simplicity that costs."

I have not got far away from the influence of that comment, even though in the particular

house to which I refer enough money had been expended to furnish two houses. Still my friend was fundamentally right: simplicity costs. Costs are more than just money expended. It is possible, of course, to go forth to the various shops and lay out a fortune on objects of usefulness and beauty that are to go into a house. All this can be done, if only one has the money, but, after all, to produce the right effect upon a mind of good taste costs more than money. It costs careful and prolonged thought. It may cost long training.

To show that God is like unto Christ leads straight to the cross, which is the simplifying force in all our religious problems, but the simplicity costs!—Bishop F. J. McConnell, in *"The Just Weight."* (The Abingdon Press.)

### He Was Will Rogers' Pastor.

Prov. 4:3. *"When I was a son with my father."* (Moffatt.)

In 1894, at twenty, I took a backwoods circuit in the Indian Territory. The seven regular preaching points that first year "estimated" that they could pay a salary of seventy-five dollars for the year, and, believe it or not, they actually paid it all but forty dollars. The \$100 from the Missionary Society enabled us to carry on. In 1898 we married on the promise of a salary of \$300, plus \$100 missionary money. In those days the *Missionary Society Never Failed Us*. But that first year of our marriage life we received, after giving credit for everything from jack rabbits to pumpkins, about \$150 from the charge—but we didn't starve—"the ravens" were right on the job. That year we had on our list Mr. and Mrs. Clem Rogers and family, all Cherokee Indian citizens. And one of the boys was the now famous Will Rogers, writer and comedian. Will recently wrote, "I was brought up a Methodist." We found while on the Oolagah charge that a visit to that humble Cherokee home always meant a sack of apples, potatoes, horse-feed, or perhaps a dollar or two in money. Our predecessor on the charge was out one day trying to raise the money to pay the insurance on the little church, and he was having a hard time of it, as twenty-five cents was the largest contribution he had received. When he met Will Rogers' father and presented the cause, Mr. Rogers said: "How much is the insurance?" "How much you got?" "Well, here is the rest of it." That is the kind of a home from which Will Rogers came.—By the Rev. Wallace I. Torbet, in *The Christian Advocate.*

### Too Busy!

Matt. 6:33. *"But seek ye first the kingdom of God, and his righteousness."*

There lived a man of much wealth named Jacob Strawn in Illinois. One day he was visited by Bishop C. C. McCabe and some friends. After dinner the party were taken up to the cupola of the house, while the rich man with much satisfaction, showed them his lands. He pointed east and west, north and south, and as far as the eye could reach he owned it all. One of the company said to him, "Mr. Strawn, there is one direction in which you have not pointed."



"Which is that?" asked he. The gentleman pointed upward, and said: "How much have you up there?" His countenance fell and he said solemnly, "I've been so busy that I haven't had time to think about that."—*"The Life of Chaplain McCabe" (The Methodist Book Concern).*

### Being Or Having.

Mark 8:36. "What does it benefit a man to gain the whole world and forfeit his life?" (Weymouth).

Mark Hopkins once put this question to his class in this way: "You would like to have the world, as much of it at least as you want. Would you be willing to have the world, all of it that you want, and be deaf? Perhaps you would. Would you be willing to have the world, all of it you want, and be deaf and dumb? Perhaps you would. Would you be willing to have the world, all of it you want, and be deaf and dumb and blind? Perhaps you would, but I doubt it; for the time comes in such a reckoning when you must face the issue of being or having."—*The St. Louis Christian Advocate.*

### Good Ethics and Good Business.

Phil. 4:8. "Whatsoever things are honest."

Errors are sometimes made in the best of departments stores in their advertising copy, says an article on "A Square Deal for the Shopper," but when they are discovered the stores quickly apologize. The following examples are given as an illustration of "both good ethics and good business."

"A department store advertised a sale of comfortables which it claimed were filled with '100 per cent goose down.' That was what the wholesale manufacturer had guaranteed them to be. An alert customer discovered some feathers. The store made a test which revealed that only 81 per cent of the contents was goose down, and the rest were feathers. It paid for an ad the next day which said, 'We found we were wrong—and we're extremely sorry.' It then explained the mistake and said, 'We did not mean to deceive you, so if you are dissatisfied with your purchase, return it, and we'll cheerfully refund the money.'

"Here is another apology from a well-known high-standard store. 'On Tuesday we advertised linen lace dresses. Since then we have learned that some of them were only part linen and were mixed with silk and cotton. It is our policy always to tell our customers the truth about merchandise, and so if you feel dissatisfied, bring the dress in, and we will gladly refund the purchase price.'—*Good Housekeeping.*

### NOW Is All We Have.

II Cor. 6:2. "Behold, now is the accepted time; behold, now is the day of salvation."

Long, long ago I heard of a child who on returning from morning church, was asked to recall what the minister's text had been. The rest of the story indicates the locality. The child promptly answered: "Now's the day and now's the hour."

As the Bible says, "the letter killeth; the spirit alone giveth life." The child was perfectly right. The text had been: "Now is the accepted time, now is the day of salvation." Not only was that the text for the day; we might say it is the supreme word from the entire Word of God: for now is all that any of us has.—WATCHMAN, in *The British Weekly.*

### Had the Ribbon Ready.

Phil. 3:13. "Stretching forward to what lies in front of me, with my eyes fixed on the goal." (Weymouth).

In a sermon on "Inspiration Point," preached at the New Year, the Rev. Henry Bridge urged faith both in God and also in oneself. The latter point he illustrated thus:

"Gird up your loins to the adventure. Angelo Patri, in a brief article on 'Wishing Day,' relates a story told by George Madden Martin. It is of a girl named Emmy Lou, who failed daily in spelling. But with all the strength of her sturdy heart she longed to win the silver medal—the prize for perfect spelling. Emmy Lou astonished her world by winning the medal. As her teacher handed it to her, she said: 'But you will need a blue ribbon for it, dear.' 'I have it already,' replied Emmy Lou calmly. Stepping to her desk, she took out a tiny package wrapped in tissue paper, and handed her teacher one yard and a quarter of blue ribbon that had been there all the term."

Heroic courage and unfaltering endeavor had won as the result of constant determination.

### Short-Sighted!

Ecc. 5:1. "For they consider not that they do evil."

"And then, gentlemen of the jury," said the lawyer when speaking on behalf of a criminal he was defending, "I would ask you to take into consideration the fact that my client is short-sighted and couldn't foresee the consequences of his action."

This was given in the newspapers as a bit of humor. But many persons are morally near-sighted, and therefore the consequences of their actions do not appear to them.

### Lighthouse Days.

I Sam. 25:8. "A good day."

John Wanamaker, the merchant prince and the faithful Sunday school superintendent, thus characterized two important days:

"Christmas and New Year's days are wonderful lighthouses, full of cheer and gladness to look forward to, and comforting to look back to."

### Why He Went to the Congo.

I John 4:19. "We love him, because he first loved us."

Very striking was the story related by Dr. George Adam Smith many years ago. The great scholar was traveling toward Rouen in the train, when he entered into conversation with a young priest of the Roman Catholic Church

who, as he learned toward the end of the journey, had volunteered for missionary service on the Congo. The young man was going home to see his mother for the last time, he stated.

"Why for the last time?" asked Dr. Smith as the train drew up. "Because the average lifetime of a missionary on the Congo is two and one-half years," was the reply.

Having reached the station, the young priest had risen to leave, and Dr. Smith asked him why he was going to the Congo.

Placing his hand on his heart, the young man quietly replied: "The life that I now live I live by faith in him who loved me, and gave himself for me."

### Held By The Cable.

Heb. 6:19. "*That hope we have as an anchor of the soul—an anchor that can neither break nor drag.*" (Weymouth).

The Rhine river is a most fascinating stream. At some places in its journey to the sea it becomes almost a raging torrent so swift is the current, so treacherous are the rocks. A friend was enjoying a trip down its scenic waters when suddenly, as one of its most dangerous channels was reached, a tornado-like storm hurled itself upon the river. It soon churned itself into a fury. The pleasure craft, light and fragile, was quickly overturned and blown on the rocks, the sturdier boats tried frantically to make some safe anchorage or a protecting lee. Destruction and tragedy and confusion were on all sides—all sides except one. There in the center of the stream, seemingly oblivious of the terrific wind and storm, were the heavy barges, weighted down by their great cargo of sand or freight, breasting the current steadily. It was so unusual, so seemingly impossible that he asked the captain how it could be. He was told that at the bottom of the river at that point there is an iron cable. That these heavy barges are provided with grappling irons by means of which they hand over hand pulled their awkward bulk against the current unmindful of storm or wave.

There is a cable at the bottom of life which, if we keep a steady grasp and never relax our hold, will enable us to hold steady amidst the heaviest storm and eventually to master life.—*Richard C. Raines, in "Great Sermons by Young Preachers."* (Richard R. Smith, Inc.)

### Developing New Character Through Struggle.

Rev. 2:17. "*And will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.*"

In an article on "Saint John's Vision," in the Methodist Review, Grace M. Everett mentions the significance of the new name which will be awarded to victorious Christians, and writes of it in these words:

"The loyal soldier who fought . . . through to a successful conclusion . . . would receive not a medal or decoration, but a white stone and in this stone a new name (Rev. 2:17). In the old days conquerors sometimes received this honor. In Jewish history the victorious Jacob became

Israel (Gen. 32:28); in secular annals there are Alexander the Great, Charles Martel, and William the Conqueror. These surnames represent the character and achievements of the recipients. Thus the new name would symbolize the new character which the victor would develop during the struggle. No one would know what it was, for the phenomena of the spiritual life are secret."

### "What Is Electricity?"

John 3:9. "*How can these things be?*"

There is a well-known story of Lord Kelvin that once he was being shown an electric power station. He asked the intelligent foreman who was there, "John, what is electricity?" "Sir," said the man, "I have not the least idea; I only wish you would tell me that." "Ah, John," replied Lord Kelvin, that is the one thing nobody understands." Do you refuse to use electric power because you utterly fail to understand it? Will you avoid the electric tram tomorrow because it is driven by powers mysterious to you? Yet that is precisely what the man is doing who refuses to avail himself of Christ because he is baffled by that mystery of godliness. Men do not act that way in common life. Why should they act like that with Christ?—"The Gateways of the Stars," by G. H. Morrison.

### New Courage.

Rev. 3:2 "*Strengthen the things which remain, that are ready to die.*"

When a ship is in distress at sea and the crew fears the worst, being unable to help itself, a signal of distress is hoisted to indicate that the ship is in danger and is calling for help.

Many churches may be likened to a ship in distress because the leaders lose contact with the source of all strength.

### Hope for 1935.

For God, and home, and every land,  
We wage a peaceful war,  
The cross, the banner of reforms,  
Forever at the fore.

With Christ, invincible, we march,  
Man's direst foes to slay;  
His word the sword of victory,  
Our allies, all who pray.

To save the holy land of home  
We press our high crusade;  
Our leader, Judah's Lion heart,  
On whom our trust is stayed.

In step with Him we conquer lust  
And appetite and fraud;  
Defeat, retreat bring no despair,  
Our courage is in God.

We thank Him for the victories won;  
And hail the triumph sure;  
At peace amid the battle's brunt,  
The happy that endure.

—Rev. Wilbur F. Crafts, Ph. D.



### The Beggar and the King.

The following little story by Rabindranath Tagore, the famous Hindu poet, is a parable for every Christian:

"A beggar had begged from door to door when he saw the King of kings approach in a golden chariot. The chariot stopped and the King descended with a smile. The beggar felt that the luck of his life had come at last; but what was his surprise when the King held out his hand, asking, "What hast thou to give me?" Confused and undecided, the beggar took from his wallet slowly the least little grain of corn and gave it to the King. At the end of the day, when he emptied his bag, he found that it contained a little grain of gold. Then he wept bitterly, and wished he had had the heart to give the King his all."

### Quotations On Prayer.

"A prayer, in its simplest definition, is merely a wish turned heavenward." Prayer is not conquering God's reluctance, but taking hold of God's willingness." "Prayer is a powerful thing, for God has bound and tied himself thereunto." "Prayer is the voice of faith."

"Life in prayer brings death to care." "It is a great art to commune with God."

"Any man who is too busy to pray may depend upon it that he is busier than God ever intended that he should be."—*Baptist and Relector.*

### That Boy Was A Tonic To Me.

When Kenneth Green, the paralysed and crippled boy whistled his way into the hearts of the people of First Church a few weeks ago in a Sunday Night service, he probably preached one of the most impressive sermons that has been offered from the pulpit of the Church in many years.

"That boy was a tonic to me," was the way one brave woman expressed her feeling. "I went home from that service declaring that I would never again complain."

With arms and legs helpless, and imprisoned for life in a wheel chair, Kenneth Green determined to find some way of putting joy and beauty into life. There was but one thing he could do, because of the limitations of his misfortune. He could whistle, and he determined to become one of the best whistlers in the city. And he is!

From his wheel chair this boy whistles his song of hope, optimism and good cheer into the hearts of thousands! His physical condition makes it impossible to speak to multitudes, but he can whistle, and into his whistling he pours his whole soul!

If one youth can send so much courage out into the world with his whistling, what could a normal person do with all his faculties? Yes, that boy was a tonic!—*Roy L. Smith.*

### Through Books.

There was a woman in search of an apartment in my city, who found two of which she could take her choice.

The rooms in one were large, and commanded a view of the other side of a narrow street.

Those of the other were small and on the top floor, over-looking an uptown park, so that from the windows you could see over tree-tops and roof-tops far across the island to the blue beyond.

She chose the small one: "The other has more room for furniture," she said, "but this has more room for me," and she added, "no room can be really crowded if it has a window with a view."

Books may make windows like that; you can look not only into them but through them, sometimes for a long way.

Sometimes they open on a vista of centuries past, and sometimes into the future; some of them are

"Magic casements opening on the foam

Of perilous seas, in faery lands forlorn,"

and some look straight into your neighbor's dooryard.

No life need be crowded if it can look out and get its bearings in time and in space—and in this time of transition and changing concepts, the only way most of us can get our bearings is through books.—*May Lamberton Becker.*

### Strange Logic.

There are a few persons who tell us that they have quit church because they are not able to contribute as much to the church's financial support as they formerly did. They love the church, they want to see it grow and prosper, and they will return to its services, its organizations, etc., when the depression is over.

This is very strange logic! They withdrew financial support because they are forced to, and then withdrew the support of their presence, even though they are not forced to.

It is exactly as though a man who had lost his money and his job and could not therefore send his mother as much money for support as he formerly did, should tell her that on that account he must not come to see or write her any more. He must withdraw all appearance of interest in her, or affection for her, until he is again prospering financially. It is certainly a curious twist of logic.

The church needs more than our financial support. It needs our active interest, our presence, our influence. And we need the church, its Bible School Session of Instruction in the Word of God and the inspiration of its Service of Worship of Our Heavenly Father.—*Andrew M. Lowry.*

### An Interesting Story.

An exchange carries the following story, the authority for the incident not being given in the account. We give it as printed:

"A low knock was one day heard at the door of the Franciscan monastery at Gorheim, Germany. A cringing, broken man identified himself as one of the popular colonels of the Kaiser's army and personal friend of the crown prince. He had played a gallant part in the World War.

But broken by a sense of guilt he asked the privilege of devoting himself to a monastic life as a penance for the evil done. Two years have passed and 200 other German officers have been received into this monastery, most of them socially prominent. They wear a rude brown habit with hempen girdle, and sandals on their bare feet. They rise at 3 o'clock for worship and at 5 go to their various posts, some to herd swine, some to cultivate the fields, and some to clerks' desks."—*Christian Evangelist*.

### Hidden Treasure.

*It is wonderful* to have that spiritual insight to see early those whom God will greatly use. It saved Simeon and Anna from thinking what a prominent educator claims, namely that:

"We haven't one really great man in the world today. Not one. And this is the first time in 2,000 years we haven't had one. No astonishing poet. No immortal philosopher. No mighty genius of war. Not even a scientist like Newton or Darwin.

"Well, let us not despair. After all, more people are nearer contentment than ever before. "More people can and do read and think things over.

"More people know their way about in the world, and have an idea, right or wrong, what it all means.

"More people than ever before are seriously interested in the problem of the relation of man to man, and man to God.

"And that is something, even if Dr. Butler be right, and the great are all dead."—*J. H. Stings*.

### A Parable.

Once there was a fair country where men lived upon a fixed term. When the lease ran out they were perforce compelled to move out of that country into another. The way leading to the new home lay through a dark valley into which no ray of light penetrated. Over it brooded a great silence. All who passed through it passed alone. None could accompany them, and their friends bade them farewell at the entrance of the valley, and after that nothing more was heard of them. And so there grew up a dread of that valley. All knew that the passing was inevitable, but the mystery of it was intolerable. None ever returned to tell of their adventures. Then, one day, a comely Knight essayed to pass through that valley and to return, if possible. They wished to arm him against the foes who were hidden there, but he chose to go unarmed, as did all others. As he departed, those who hated him gave him five red wounds. Then the darkness closed upon him, and he passed from sight. For three days no word of him reached the anxious watchers. But on the third day he returned radiant, and told how, behind the dark place, there was an abode of light and a Father's home. When at length he finally passed from them, he bade them be of good cheer, and have no dread of the valley, since he had explored it.

That is what Christ has done with regard to death. The fear of it is destroyed in Him. In Him the mystery is solved. Since he died and rose again death has been transformed. It is but a departure, an "Exodus," a pulling up of the anchor. They who share His secret of God and life, and are made one with Him in sympathy and aim, share also His victory over death. The physical dissolution remains; the moral terror departs. For Christ has the keys of death and Hades. None can fear who fully believe in Him.—*Frederick C. Spurr*.

### Pensioning "Old Gray."

According to the Western Democrat, Fredonia, N. Y., Bishop McKendree's celebrated horse "Old Gray," as we learn from an esteemed correspondent, died on the third of August, in his thirty-third year. When the bishop obtained him, the horse was eight years of age, and during the six following years the bishop rode him thirty thousand miles, and after this made extensive journeys. Such was the good bishop's regard for this faithful relic of his traveling days that he remembered him in his will, left him twelve acres of land for his exclusive grazing while he lived, and expressed the wish that his carcass should be buried after death.—

Is it not time for the aged preacher to have his "innings" in old age support?

### Myself and Others.

*Luke 10:27. "Thou shalt love the Lord thy God . . . and thy neighbor as thyself."*

Only two principles and two words—the EGO and the ALTER. But what a world it would make—if both were better-balanced and united? Stripped of all trimmings, and in a nutshell—is not this the task of religion? It is likewise the task of education, citizenship and everything else that is worthwhile in civilization. It is no mere platitude to state that both Washington and Lincoln honored their God and served well their nation.

### Interlocking Motives.

*Luke 20:35. "Unto Caesar the things of Caesar, and unto God the things of God."*

Economics and political exigency still play a large part in world brotherhood. First, trade opportunities then internationalism next. And what a game. In 1923, our exports to Russia were only four and one-half millions. In 1930, they increased to over 114 millions. But U. S. trade sagged with the Soviets the next two years, as low as 86.5% in 1932 below 1931—which was also a low year. A paradox! Some of the early leading obstructionists to Russian recognition are now tumbling over themselves—to get Uncle Sam to appoint Consular Officials and Commercial Agents and secure business just as England and Germany have done. Of course, the 188 millions loaned and lost to the Kerensky regime in 1917—can now be generously overlooked, also the damage to American property by the Bolsheviks. Our war temper has also subsided a little. "Business is business"—you know.



### Triumphant Faith.

Ps. 40:1. "I waited patiently for the Lord; and he . . . heard my cry."

Are you thwarted or frustrated? Both are related to defeat, but there is a difference. To be *thwarted* is to experience *temporary* defeat, such as the inability to go forward, due to an object or obstacle in the way. Literally, it means "prevented," and can be removed. But to be *frustrated* is to bring to a complete and final failure all our hopes, plans, designs, or the like, a most dangerous state to be in—the falling away into blank defeat.

There are few who do not feel somewhat defeated at times, thwarted perhaps through forces beyond their control. Like clouds they may pass away. But to lose all hope and faith only makes it more difficult for God to do His perfect work in you. Jesus and Paul had a large place for FAITH in their teachings.

### Parental Over-Solicitude.

Gal. 4:31. "We are not children of the bond woman, but of the free."

"What is to become of our young people?" laments an old pessimist. Brother, there is really but one answer: they too will become *old* some day and ask the same question. If they can't make a better job of this thing called "civilization," than their elders did—the sooner we revert back to the jungle and walk on all fours—the better. We used to hear it said that "each new generation is wiser, but weaker." But if we become "wiser" according to "popular models"—we shall soon be crushed with over-head weight. True "wisdom learns from other man's experiences, while fools still learn from their own." Youth has a lot of source material to work with. We like the line: "He always wins who sides with God; To Him no chance is lost"—as an adolescent ideal.

## PREACHERS AND PREACHING

### A GOSPEL FOR ALL MEN—

I know, personally, three ministers. They have been successively the pastors of one church—a strong church of more than twelve hundred members. The platform of the first could have been expressed in these words, "Here am I, let me do all I can for you." And they let him. He was big-bodied, big-hearted, sympathetic, industrious—and he worked for them. He was the bond-slave of his congregation.

The platform of the second man could have been set forth in these words, "Here am I, do all you can for me." And, strange to say, they did! They praised him to his face, bragged about him to others, sent him to Europe, and read with unrestrained delight the reports about himself and his work—which he regularly sent to the papers. He was the private chaplain of his congregation.

The third minister came, and he said, "Here is Jesus Christ, let us together do all we can for Him." And, strange to say, they did! Immediately their vision was enlarged, their evangelistic activities quickened, their gifts to missions doubled. He was the ambassador of God to his congregation.—*From an address by Dr. John Snape.*

### HOUSE INSIDE—

I have a house inside of me,  
A house that people never see;  
It has a door through which none pass,  
And windows, but they're not made of glass,

Sometimes I like to go inside  
And hide and hide and hide and hide,  
And doctor up my wounded pride,  
When I've been treated rough outside.

And sometimes, when I've been to blame,

I go inside and blush for shame,  
And get my mind in better frame,  
And get my tongue and temper the same.

I meet my Heavenly Father there,  
And He stoops down to hear my prayer,  
To heal my wounds, and cure my care,  
And make me strong to do and dare.

Then, after I am made quite strong,  
And things are right that were all wrong  
I go outside, where I belong.  
And sing a new and happy song.

And then I hear the people say:  
"You're blithe and bonny, good and gay."  
It's just because I feel that way,  
But they don't know the price I pay.

You have a house inside of you,  
Where you can fight your battle through,  
And God will tell you what to do,  
And make your heart both strong and true.  
—*Western Recorder.*

### THE MOST IMPORTANT MAN IN THE CHURCH

A number of articles have recently made their way to the Editor's desk regarding the most important man in the church. One decides upon the JANITOR, another upon the CHOIR DIRECTOR, another upon the SUNDAY SCHOOL SUPERINTENDENT.

Granted that all of these functionaries are important to the smooth running church, what answer will the prophet give to this question? All offices in the church are merely adjuncts or physical props to the office of preaching and pastoring and evangelizing. If the janitor fulfils anyone of these three functions, in addition

to that of janitoring, he is most assuredly a "most important man in the church." If the Choir Director uses his office to win souls to Christ, in addition to the mechanics of choir directing, he also is a "most important man in the church." What shall we say of the preacher who is so engrossed in the mechanics of his church, and the desire to have himself looked upon as "the most important man in the church" that he loses sight of the mission of the church?

### ROBES: THE SELECTION AND USE

A prominent preacher located in the Twin

Cities is faced with the need of replacing a black robe for formal use, and his natural dislike for robes, and still more pronounced dislike for black robes, causes him to ponder the question of "Robes." Do robes add spiritual weight to the church service, or devotional service? Do worshippers desire the preacher to appear in a robe, and if so why? Must the robe be black? Would this preacher invite criticism by appearing in a white robe? He cannot afford to invest in a white robe and test the question, neither does he want to continue appearing in a black robe if he can avoid it without causing trouble in the church. What shall he do? Have you faced this question? How did you solve it?

## CHURCH NIGHT

By SHIRLEY SWETNAM STILL

### I. THE ROMANCE OF 1935

The four seasons of the year should be represented in your decorations; fir branches for winter, flowers for spring, produce for summer, grains and fruits for fall and harvest.

*Theme:* God calls man by every means open to Him. *Rev.* 22:17.

Assign the following five divisions with texts to five laymen. They may recite them, read them, or use the assignment as opening remark, read the actual texts from the Bible, and elaborate upon them. Limit the time for each one.

1. God calls man through *Joy*. He offers joy as a result of obedience to his call. *Matt.* 24:21; *John* 15:11; *John* 16:22.

2. God calls man through *Hope*. The promises inspire hope. *Eph.* 4:4.

3. God calls man through *Conscience*. The commandments appeal to the conscience. *Ex.* 20:1-17; *Matt.* 28:19-20; *Acts* 2:38.

4. God calls man through sense of *Fear*. The warnings are lighthouses, calling man to safety. *Mark* 16:16; *Gal.* 6:7-9; *Luke* 13:3.

5. God calls man through *Love*. *Luke* 15:11-24; *John* 3:16.

God calls *YOU* in every act and every sense in every season. The important thing is that *YOU RESPOND*.

Let the young people represent the 48 states of the Union, and let them give testimony as to the contributions each state has to the welfare of the Nation, and in turn to the welfare of all nations, during 1935. A little research work regarding the outstanding endeavors of each state will make this an impressive part of the program.

*The Pastor's half-minute talk:*

**TIME.** What is time? It is the stuff life is made of. Time is man's best friend, if we use it right. What a mysterious thing time is! Every moment of it comes out of the silence. We know something is coming out of that silence, but all we know about it is time. Time measures all

things, yet is itself unmeasured. We are at once heroes or cowards, depending upon the use of that which comes out of the silence and which we call time. Time is a great healer. All things may be adjusted if we would let the time element enter. Time has blotted out hatred; time has sealed again the broken love tie; time has touched the unknissed lips with tender kisses; time has filled the silent chasms of the heart with echoes of cheer. Time is our traveling companion. We are urged to "come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."

—William Barnes Lower.

### II. OUR FATHER, GIVE US THIS DAY

Have four or six children from eight to twelve in age on the Chancel steps, or on platform, during the organ prelude: If you desire to have a formal service, use the regular processional, and have the group of children mount the platform at the close of the processional. To the soft accompaniment of the organ, or violin, let them recite the Lord's prayer in unison.

*Pastor:* Announce the responsive reading of *Psalm* 55, and pastor close reading with Tennyson's

"More things are wrought by prayer  
Than this world dreams of. Wherefore let thy  
voice

Rise like a fountain for me night and day.  
For what are men better than sheep and goats  
If, knowing God, they lift not hands of prayer  
Both for themselves and those who call them  
friend;

For so the whole round earth is every day  
Bound by gold chains about the feet of God."

*Hymn:* "Come Ye Disconsolate."

Allow 20 minutes for personal testimony regarding the individual experience with answered prayer. Add that of pastor or leader, provided it relates to the well-being of the congregation or its individual members.



*Hymn:* "Jesus, Lover of My Soul."

The pastor will call upon persons to whom the following prayers from the Bible have been assigned: "Mr.—, will you repeat for us the prayer of Moses for his people?" (The person named will read the prayer from *Ex. 32:7-14*.) Continue with "The prayer of the church at Jerusalem for Peter," *Acts 12:1-5*; "The prayer of Silas and Paul in prison," *Acts 16:22-25*.

With organ accompaniment, have the children repeat the Lord's prayer in unison as at the beginning.

*Benediction:*

*Recessional:* "I Need Thee Every Hour."

### III. A CHARACTER STUDY—HEZEKIAH

*Songs:* "Did You Think to Pray?" "I am Happy in the Service of the King."

A prayer that we may be helped by studying the life of a great man—a king.

(The stories about Hezekiah are particularly suitable for use by the college-age young people, or by the young married people of the church.)

*First Story:* Hezekiah abolishing idolatry. Based on *II Kings 18:1-4*.

*Song:* "Guide Me, O Thou Great Jehovah."

*Second Story:* When Sennacherib came against them, the Jews had a source of strength. Based on *II Kings 19:14-35*. Bring out that: 1. A man who has lived for God can go to Him with confidence when troubles come. 2. A man who has forsaken God must be more or less afraid to call to Him in days of trouble.

*Reading:* Byron's "Destruction of Sennacherib."

*Song:* "Sweet Hour of Prayer."

*Third Story:* When sickness and death threatened Hezekiah, He could turn to God, because He had turned to Him in his health and strength. Sinners can turn, too, but saints do not turn to a God they have not known. *II Kings 20:1-7*.

*Song:* "Jesus, Lover of My Soul."

*Talks:* Lessons from Hezekiah's experiences.

1. Hezekiah chose God in youth. He was twenty-five when he destroyed idols. 2. Hezekiah had influence over others. He led a kingdom right. 3. Hezekiah did not waver. He chose right and God every day. 4. Hezekiah had confidence in trouble. The day of trouble is coming to you. Have you a refuge?

*Song:* "I Am Coming to the Cross."

*Benediction:*

*Recessional:* "Jesus Is All the World to Me."

### IV. NO RESULTS FOR GOD

Make posters, dozens of them, some bearing the word "Yes" and others the word "No." Decorate one side of the chancel and the church with the posters saying "Yes," the other side bearing the word "No." In the center of the chancel have one large poster with the inscription: "Wanted More Andrews."

*Text:* *Acts 24:25* and *John 1:40-42* read impressively by pastor.

*Congregation:* "Onward Christian Soldiers."

*Assignments by four persons:* 1. "Let us pic-

ture the preacher and the audience in this instance described in our text. The preacher is Paul. The audience is made up of two persons, Felix, a wicked man, and Drusilla, a wicked woman."

2. "Let us next review the sermon. What is Paul preaching about? His subject is his own release from spiritual bondage. Paul reasoned, not in a noisy, emotional method, but one that should appeal to their hearts. He first talks about *Righteousness*. Think what courage it took to talk on that subject to such a pair."

3. "Paul touched next upon *Self-Control*. Can we comprehend how difficult it was for Paul to teach the virtue of self-control, he a prisoner suffering all manner of indignities, and his audience made up of two hardened sinners? From self-control, Paul arrives at the next point, that of *Judgment to Come*, a fact known to every man and ignored only by those who lack the grace of God."

4. "It is my privilege to review the results of Paul's sermon. The Gospel draws or repels men, according to the measure of the grace of God. Paul's responsibility was to set forth the truth, and issue the invitation to accept Christ. The hearts of the hearers decide whether the invitation will draw or repel them. What did this audience do? Felix trembled and said, "Go thy way for this time." Felix awaited another time. What did Drusilla do? How many of us now make the same choice as that made by Felix and Drusilla?"

*Pastor's Half-Minute Challenge:* (Read *John 1:40-42*.) The Andrew of today as in the days of Christ appreciates that everyone needs Christ. "In the morning he met his brother Simon and told him." Any man who has experienced Christ knows that every other man needs Christ. Personal experience teaches every believer that brother Simon needs the Messiah. A day with Christ convinces Andrew that he has found the Christ, and he goes forth to find his brother and invite him to share his riches. Let us see what Andrew did, "he took him to Jesus." He was not satisfied in telling Simon that he had found the Christ, but "he took him to Jesus." Let us picture the change in Andrew's brother, because he was brought to Christ. (Read the text, "henceforth thou shalt be called Cephas.") Christ invites us NOW to take up our responsibilities for bringing the Simons in our community to Him. Let us count the Andrews in the audience who are willing to go out into the highways and find the Simons. (Issue a definite invitation for all those who will make personal contacts to take seats on the side with the "Yes" posters. Do not ask the others to move, as the lesson will be striking enough.)

*Congregation:* "Bringing in the Sheaves."

*Benediction:*

*Recessional:* "In the Cross of Christ I Glory."

For special study and meditation, secure a copy of R. H. Miller's book, "The Lord's Prayer." It can easily be read in one sitting, and will merit re-reading each day during the month of January. It is only 75c and may be ordered from the Brethren Pub. Co., Elgin, Ill.

A second book you will desire to read repeatedly during the month of January, and during the Lenten season is Muriel Lester's, "Ways of Praying." This priceless gem was recently issued in gift edition of 32 pages by the Cokesbury Press.

Another booklet to read as a foundation for meditations on Trust in the Lord is a paper bound booklet by M. M. Lappin, on the "Folly of Fear." You can order this from Rev. Lappin at Box 404, Sackville, N. B., Canada, for 25c in stamps.

Pastors who desire to teach Stewardship during the Mid-Week service should secure a copy of Julius Earl Crawford's book, "Financial Recovery for the Local Church." It may be had for the nominal sum of \$1.00, and is just off the press. It has the post-depression point of view, and will encourage any minister and congregation.

As a basis for informal addresses, we have

seen nothing that can measure up to E. R. Appleton's book, "An Outline of Religion." The name sounds forbidding, we admit, but it is not an outline from an analytical point of view, but one from a story point of view. It is readable, informative, entertaining; in fact, you will not lay the book aside, if you once get into it, until you are forced to do because of other duties. Many of the stories will prove excellent illustrations for longer addresses. Mr. Appleton is known as the layman with the largest radio audience in the world. He has given religious talks over the radio for a period of years, and this book shows his mastery of the spirit of religion from the point of view of the man in ordinary walks of life. The book is listed at \$5.00, is beautifully bound, has over 700 pages, and is worth three times what is asked for it. Examine it at your library, and suggest to someone that they secure it for you for a Christmas gift, if you cannot purchase it yourself.

## AN IDEA FOR YOUR MID-WEEK SERVICE

By Gordon W. Mattice, D. D.

Do the members of your church know as much as they ought to about where your church came from, how it operates, and what its general plan of organization is?

We felt that our people did not, so we distributed the sheet of questions and told them that the answers would be given at the mid-week service. This arouses interest and curiosity.

The attached material is suggestive of what you may do for your denomination and church. Items may be added that pertain to your local church history.

One cannot escape the conviction that if the people are to know we are to tell them. This plan worked with us. It will work for you.

## Questions

### I. HISTORY AND STATISTICS

1. What does the word "Presbyterian" mean?
2. When was the first Presbyterian Church in the United States? First Seminary?
3. Who was John Calvin and what was his relationship to our Church?
4. Who was John Knox and what did he do?
5. When did the Westminster Assembly meet and what resulted?
6. What part did Presbyterians play in the American Revolution?
7. Name some famous Americans who were or are Presbyterian.
8. How many Presbyterians in the United States last year?
9. How many Presbyterian Sunday School pupils last year?
10. How many Presbyterian Churches? How many Ministers?
11. What was the total amount given for Current Expenses? Benevolences?
12. How many members in this Presbytery? How many Churches? Sunday Schools?
13. Amount given by Presbytery to Current Expenses? Benevolences?
14. How many Church groups in the world holding the Presbyterian system?

### II. ORGANIZATION AND GOVERNMENT

1. What system of national government does the Presbyterian closely resemble?
2. Who are the officers and official boards of the local Church? Their duties?
3. What is the Presbytery, Synod, and General Assembly?
4. What are our four main Boards and what do they do?
5. Who is the present Moderator of the General Assembly?
6. Where is the office of the General Assembly?
7. How many National Missions enterprises?
8. How many Foreign Missions enterprises?
9. What is the name of our worker among the Indians in the Dakotas? How much do we aid?
10. Why are we especially interested in the change of government in Siam?
11. How many people in the U. S. are foreign born? Children of foreign born?
12. What work for Chinese girls does the Presbyterian Church maintain?
13. What nationally known woman founded this home?
14. When and why did the Presbyterian Church begin work for colored people? Is there need for same now?



# Listen

## YOUNG MAN

**D**O YOU want to live a life of useful service? And properly provide for your family's needs? And give your children a liberal educational equipment? And spend your later years free from the annoyances and humiliation of poverty or dependency?—with sufficient competence to extend your usefulness to the very sunset of life?—thus filling the measure of your hopes, ambition and opportunities?

We can help you lay your plans more certainly, successfully and easily to attain these ends. *We know* we can—it is our profession—and our pleasure.

No agent eager for commissions will “follow-up” your inquiry and overpersuade you. You may reject our conclusions but our facts and observations will help you to approach your problem better equipped to analyze and solve it.

Just write “Please tell me about it” on a post card, add your name, address and date of birth, and then, at your own leisure, read our analysis and suggestions, and **USE YOUR OWN JUDGMENT.**

*Write today.*

(For Clergymen Only)

**The Ministers Life and Casualty Union**  
12th Floor, Wesley Temple, Minneapolis, Minn.

15. Name a school whose worker we've seen and have aided with mission boxes?

16. What does Barber-Scotia Junior College mean to us?

17. What aid do we give colored work abroad?

18. In how many languages do our Presbyterian National Mission workers preach? About how many missionaries?

19. Where in this country is a hospital for Indians an accredited School for Nursing? Who were the first graduates? How are we helping?

20. What mission celebrated its 50th Anniversary last July? Why are we interested?

21. Why is Asheville Farm School worthy of our notice?

22. Who is principal of Kirkwood Memorial School for both boys and girls with emphasis on vocational training?

23. Why are we proud of the miraculous work accomplished at Miraj, India? For what is this place famous?

### III. PRINCIPLES, DOCTRINES AND PRACTICES

1. Upon what general system of theology are we based? What are its main points?

2. Who can join the Presbyterian Church?

3. What are the duties of Church members?

4. What are the dangers that beset our Church?

## Answers

### I. HISTORY AND STATISTICS

1. Greek "presbuteros" meaning "elder." A Church that is governed by Elders.

2. 1644. Hempstead, L. I., N. Y. Mr. Denton. 1811 Princeton.

3. John Calvin, intellectual leader of the Reformation. French lawyer. Emphasized the rule of God, moral teachings, reverence, sobriety, industry. Promoted civil liberty and democracy, broke power of Pope and kings, gave us the beginnings of democratic government, and stressed education.

4. Knox, Scotch reformer. Wrote "First Book of Discipline" and "Book of Common Order;" organized first General Assembly of Scotland. Really founded the Presbyterian Church.

5. 1643-1649. Westminster Confession of Faith.

6. More than any single group, responsible for development of and success. Only Minister to sign Declaration of Independence was John Witherspoon. Presbyterians do not like kings!

7. Andrew Jackson, James Buchanan, John Adams, James Madison, VanBuren, Harrison, Polk, Cleveland, Woodrow Wilson, Patrick Henry, Daniel Boone, Commodore Perry, William J. Bryan, Andrew Mellon, Fulton, Morse, Bell, Baldwin, Cyrus Field, Wright Brothers, McCormick, Pullman, Westinghouse.

8. 1,987,291.

9. 1,608,697.

10. (a) 9,173. (b) 9,943.

11. Current Expenses, \$24,636,823. Benevolences, \$4,938,695.

12. (a) 20,861. (b) 56. (c) 11,434 pupils.

13. (a) \$336,900. (b) \$61,435.

14. Alliance of Reformed Churches in the World Holding the Presbyterian System embraces 106 church groups. Total membership 9,500,000; baptized members and adherents about 50,000,000, making the Presbyterian fellowship the largest Protestant body in the world under one form of government.

### II. ORGANIZATION AND GOVERNMENT

1. United States.

2. Elders, who compose the Session. Supervision of the entire work of the Church. Trustees, who care for the property and have charge of expenditure of all funds.

3. Presbytery is composed of Elders and Ministers of all local Churches in area. Synod, same as Presbytery only of larger area. General Assembly is national governing body.

4. National Missions, Foreign Missions, Christian Education, Pensions.

5. The Rev. William Chalmers Covert, D. D.

6. Witherspoon Building, Philadelphia, Pa.

7. 7259. 3621 in churches and preaching stations, 161 in neighborhood houses, 3370 in mission Sunday Schools, 66 in day schools, 23 in medical centers all over the U. S. and its nearby possessions.

8. 16 in foreign countries, with 154 stations. 2671 outstations, 1474 American Missionaries, 8617 national helpers. Total expenditures last year \$4,250,000.

9. Miss Mae Riter. \$300 and with prayer.

10. The Presbyterian is the only Protestant denomination working there, and the King has always been very favorable to our work and has praised our accomplishments. Will the new government allow us as great freedom?

11. Foreign born, 14,000,000. Children of foreign born, 26,000,000.

12. Ming Quong Home, Oakland, California.

13. Donaldine Cameron. Read "The Ways of Ah Sin" being circulated by our Missionary Society.

14. 1864. Because of scarcity of schools for negro children. Yes.

15. Coulter Memorial Academy, Cheran, S. C. Mrs. G. W. Long.

16. A Junior College for colored girls affiliated with Johnson C. Smith University at Concord, N. C. We pay \$50 toward salary of a teacher.

17. \$50 toward salary of Mrs. Frank O. Emerson in Africa. Mrs. Emerson is one of the few white women able to stand the hardships of African climate.

18. 64. Missionaries, 3842.

19. Sage Memorial Hospital, Ganado, Arizona. Two Navajo girls who passed State Board examination in nursing very recently and who are serving their Tribe as members of the Hospital Staff. Last year we sent 2 bed quilts.

20. Chosen. We aid financially (\$50) in the support of the principal of a school in Pyeng Yang, Miss Olivette Swallen.

21. We pay \$100 towards salary of a teacher



# To Find Any Verse in the Bible

BY knowing just *one word* of the Biblical verse you want to find, you can instantly locate the book and chapter it's in by consulting that wonderful reference book, *Young's Analytical Concordance to the Bible*, with its 311,000 lines of quotations all in one alphabetical order, covering every verse in the entire Bible.

If the word is the name of a person or a place, the Concordance also gives a brief history of that person or place.

## Personal Differentiation

IF the word you want happens to be such a one as John, there being four Johns in the Bible, the dates and eras of each are given so that you can at once distinguish between them.

## Sheds More Light on Biblical Words

THERE is even further differentiation for your convenience:

In our common version of the Scriptures an English word is often used to translate very differing Greek or Hebrew words.

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REFERENCES: (for your further study.)

1. Minutes of General Assembly.

2. "Our Presbyterian Church," Hanzche.

3. "Your Presbyterian Church," Morrill.

## CHOIR AND CONSOLE - - JANUARY

### PRELUDE

Celestia .....	Crist
Early Morn .....	Bartlett
Meditation .....	Sturges
Invocation .....	Maily
Far O'er the Hills .....	Frysinger
Angelus .....	Massenet
Lento Expressivo .....	Ketelby
Adagio .....	Smart
Angela ad Virginem .....	Hollins
March of the Priests .....	Rossini

### OFFERTORY

Ave Maria .....	Bach-Gounod
Evening Prayer .....	Smart
Lullaby .....	Brahms
Beautiful Night .....	Lange
Largo .....	Dvorak
Chorale .....	Bach
Salute d'Amour .....	Elgar
Traumerei .....	Schuman
Adagio Triste .....	Yon
Romanze .....	Svendson

### ANTHEM

God So Loved The World .....	Stainer
My Song Shall Be Of Mercy .....	Wilkinson
God That Madest Earth and Heaven .....	Broome
The Lord Is King .....	Woodman
Gloria .....	Farmer
Build Thee More Stately Mansions .....	Andrews
Come Unto Me .....	Couldrey
Arise, Shine, For Thy Light Has Come .....	Buck
Send Out Thy Light .....	Gounod
Awake, Put On Strength .....	Rogers

### POSTLUDE

Commodo .....	Rinck-Nevin
Fantasia in C Minor .....	Bach
March Pontificale .....	Lemmens
March in B Minor .....	Schubert
Toccato in B Minor .....	Batiste
Toccato .....	DuBois
March Aux Flambeau .....	Clark
March in G .....	Waghorne
Moderato .....	Clark
Paean Heroique .....	Diggle

## BOOK REVIEWS

I. J. SWANSON, D. D.

### THE STORY OF THE BIBLE.

Walter Russell Bowie, Rector of Grace Church (Episcopal), New York City. Abingdon. 557 pp. Twenty illustrations in color. \$3.00.

This is the fourteenth volume published by Dr. Bowle. He has a rare gift for writing acceptably both to adults and young people. In the present book, he tells the Bible story from Genesis to Revelation, in the light of present knowledge, for both the young and the mature. Dr. Bowle tells the Bible story "in such a way that mature and intelligent people will feel its fascination, and yet at the same time reproduce its incomparable pictures of human life in language simple enough for every child to follow and to grasp." It is an illuminating interpretation, as well as the story, of the Bible. It culminates in a vivid account of Jesus, the Christ. Every home should have a copy of this book. If seriously read, it would transform the home. The author says he could not include everything in the Bible, because it would make the book too long. The heart, however, of the Bible story is in it.

### THE FOUR GOSPELS, A NEW TRANSLATION.

Charles Cutler Torrey, Prof. of Semitic Languages in Yale University. Harpers. 234 pp. \$2.00.

This is a new edition, without the essay and the notes of the first. Dr. Torrey maintains that the Gospels were written originally in Aramaic, the language which Jesus and his disciples spoke. The Gospels in Aramaic (if they ever existed) are lost; nevertheless, scholars admit that the idioms in the Greek text are of Aramaic origin. Dr. Torrey offers some striking new translations, such as "Awake and pray not to fail in the test!" instead of the familiar "Watch and pray, lest you enter into temptation," as in the A. V., (Matt. 26:41). A hot controversy is now raging about Dr. Torrey's claim that the earliest version of the Gospels was in Aramaic.

### 250 BIBLE BIOGRAPHIES.

Frank S. Mead. Harpers. 250 pp. (Price not given.)

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**THE EPISTLE TO THE HEBREWS, AN EXPOSITION**  
Charles R. Erdman, Prof. of Practical Theology, Princetown Theological Seminary, Princetown, N. J. The Westminster Press. 137 pp. \$1.00.

Another valuable volume by Dr. Erdman in his series of brief expositions of N. T. Books. This, like the others, is brief, scholarly, illuminating, and practical. Hebrews is one of the important documents in the literature of the world, Dr. Erdman says, because it shows that Christianity is "the perfect and therefore the final form of religious belief." Dr. Erdman's exposition reveals his mastery of the teaching of this great Epistle, both from a doctrinal and a practical viewpoint.

**MAKERS OF CHRISTIANITY FROM JESUS TO CHARLEMAGNE.**

Shirley Jackson Case, Dean of the Divinity School of the University of Chicago. Holt. 249 pp. \$2.00.

This story of the growth of Christian faith and achievements during the first eight centuries of Christianity is written in the terms of the life of its leaders from Jesus to Charlemagne; and also in view of its historical backgrounds. The result is absorbing interest. It is a brilliant interpretation of the development of Christianity during these eight centuries of great Christian thinkers and leaders. It reveals Christianity as a living and growing movement, molded by, and in turn molding, its social, intellectual and religious environment. Dr. Case reminds us that Christianity grew out of Judaism; and that later its background was, as all students of history know, the Graeco-Roman world. He shows Christianity's development, as led first by Jesus, and then by Peter and Paul; by the early builders of Christian society, like Ignatius, Justin and Irenaeus; by the protagonists of a Christian culture, such as Tertullian, Clement of Alexandria, and Origen; by architects of an imperial church, such as Constantine; by Christian luminaries in a darkening age, including Chrysostom, and Augustine; by statesmen of Western Christendom, such as Leo the Great and Gregory the Great; and by leaders on new frontiers, including Gregory of Tours and Charlemagne. Here are pictured great personalities and their times; men who changed the world of their day. A great book! It is one that laymen, as well as ministers, will read and enjoy. It will expand their mental and spiritual horizons.

**THE STORY OF AMERICAN DISSENT.**

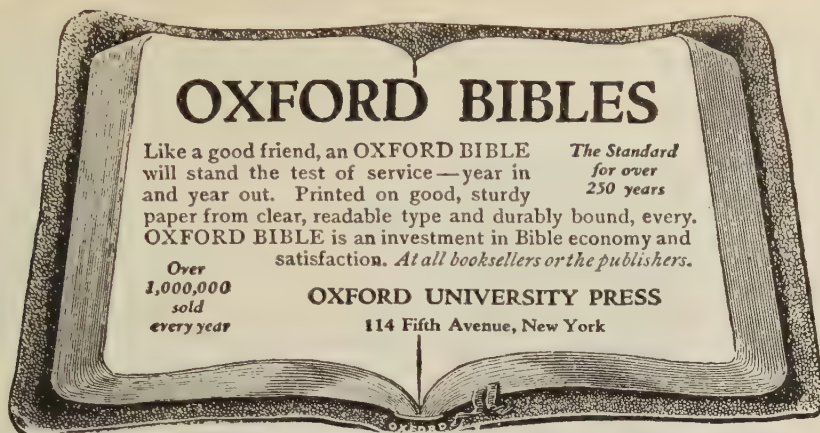
John M. Mecklin. Marcourt, Brace & Co. 381 pp. \$3.50.

An interesting account of the rise and development of the "sects" in Puritan Massachusetts and Colonial Virginia. They were ruthlessly persecuted and suppressed in New England; but in Virginia they won their struggle for tolerance. These dissenters—Baptists, Methodists, and Presbyterians, won toleration for themselves; but according to Mr. Mecklin, having grown to forty per cent of all adult church members and two-thirds of all Protestants, have in turn become rather intolerant in doctrine themselves, and also in pushing, through the Anti-Saloon League, their fight against the drink evil. It is quite true, as Mr. Mecklin affirms, that the Puritan was a paradoxical being, "since he was thrifty, calculating, and shrewdly realistic, as well as the impossible mediaeval theologian and the heaven-storming reformer with his spiritual abandon and his moral ruthlessness." He insisted on liberty for himself but denied it to the Baptists and Quakers. Colonial Virginia demanded liberty also for themselves and long refused it to "dissenters." On the whole, the book makes a strong and justifiable criticism of the ultra-conservativeness and intolerance of the early Puritans and Colonial Virginians, but in the end tolerance was granted to the dissenters. One ought to remember also that the roots of genuine liberty were in both parties; and that from them have sprung the greatest system of political and religious liberty in the world.

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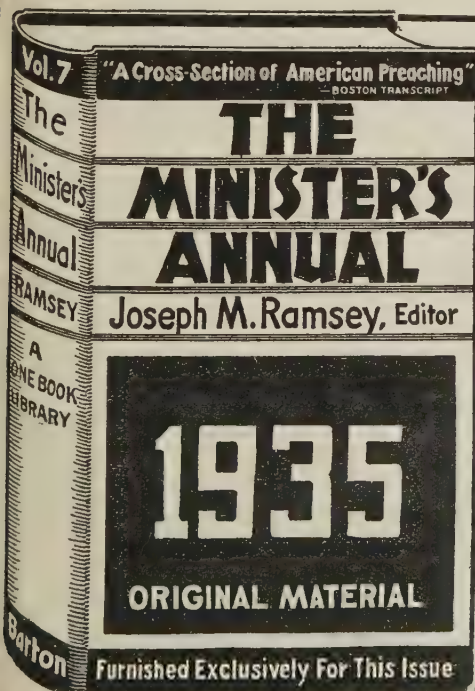
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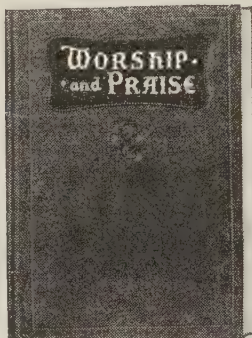
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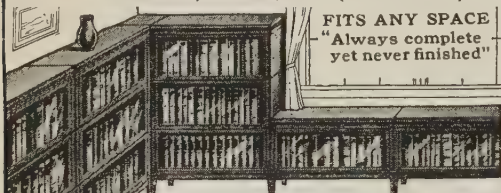
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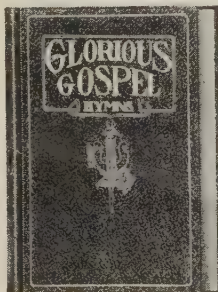
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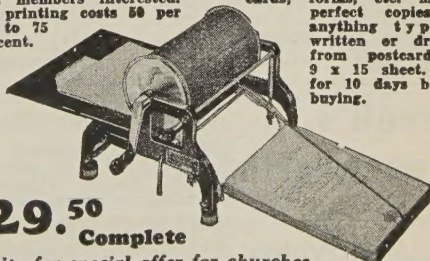
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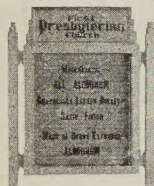
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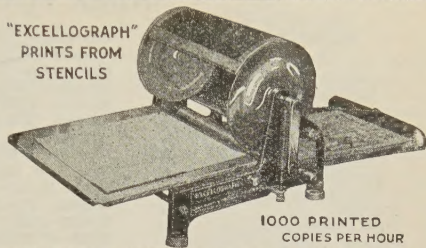
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## INDEX FOR JANUARY, 1935

## GENERAL

Advertising the Church, McDonald	21
Age, Compensations, Hutchison	32
Attitude of Minister Toward Task, McAllister	10
Book Reviews	54
Bulletin Board Slogans	27
"C & S" Club	22
Children's Sermons (4)	39
Choir and Console	64
Church Methods	21
Church Night, Still	48
Church Program Based on Action, Joy	14
Drama and Pageantry, Speer	29
Duplicators and Their Use	22
Editorial Columns	18
Evangelization Program	23
Forward Steps, Jordan	11
From My Reading (Pulpit Stairs)	20
Head Hunters, Gilroy	19
Homes of Jesus, Holmes	15
Hospital Visitation, Rasmussen	13
Illustrations, Hart	41
Information Exchange	28
Mid-Week Service, Mattice	50
Minister's Attitude Toward Task, McAllister	10
Missions, Masculine, Brown	24
Motion Pictures for Churches	24
Nazareth, Where Jesus was Born, Holmes	15
New Day, A, Cushman	35
New Year	22, 39, 41
Outlines, January, Shaver	37
Prayer, Program for Week	25
Preachers and Preaching	47
Religion Go From Here, Where Does, Smith	7
Sermons	31-34
Stewardship (Belmont Plan), Nabers	23
Suffering, Uses of, Cadman	34
Vision, Beck	17
Visits to the Homes of Jesus, Holmes	15
Watch Night	21, 30
Week of Prayer, Jan. 6-11	25
Words, Magary	19

## METHODS OF CHURCH WORK

Advertising the Church, McDonald	21
Belmont Plan, Nabers	23
Bulletin Board Slogans	27
"C & S" Club	22
Drama, Of No Importance, Speer	29
Duplicators and Their Use	22
Evangelist, Glad News	23
Evangelization Program	23
Films to Your Own Liking	23
Financial Recovery, Crawford	23

Importance, Of No, (Drama) Speer	29
Information Service	28
Missions, Masculine, Brown	24
Months, Parade of (Watch Night)	30
Motion Pictures for Churches, Hicks	24
New Year, Begin Right, Lindemann	21
New Year Resolutions	22
Union Family (Drama)	30
Seasons, Parade of (Drama)	30
Watch Night for all Members	21
Week of Prayer, Jan. 6-11	25
Words, Choice of	22

## SERMONS AND OUTLINES

Age, Compensations of, Hutchison	32
Answer, The Best, Smith	30
Awake, Soul, Shaver	37
Children's Sermons	39
Christ of Bethany, Doberry	36
Christ, What Think Ye Of, Fletcher	31
Egypt, Flight From, C. L. R.	38
Faith, Farther Reaches of, Shaver	37
New Day, Church For, Cushman	35
New Year Craft (Port Masters)	39
New Year Sermons (Children)	39
Outlines, Sermon, Shaver	37
Ship of Good Hope (New Year)	40
Ship of Memory (New Year)	40
Ship of Resolution (New Year)	40
Suffering, Uses Of, Cadman	34

## ILLUSTRATIONS

Art Teaches Lesson	41
Beggar and King	45
Being or Having	43
Books, Through	45
Boy a Tonic to Me	45
Busy, Too	42
Cable, Held by The	44
Character Through Struggle	44
Christ in Human Exp.	42
Congo, Why He Went	43
Courage, New	44
Electricity, What is	44
Ethics or Business	43
Finished Picture	41
Had the Ribbon Ready	43
Hidden Treasure	46
Hope for 1935, Crafts	44
Interlocking Motives	46
Lighthouse Days	46
Logis, Strange	43
Mother's Offering	41
Myself and Others	46
Now Is All We Have	43
Parable, A	46

Parental Solitude	47
Pendulum Keeps Swinging	41
Pensioning Old Gray	46
Prayer, Quotations on	43
Roger's Pastor	42
Short-Sighted	43
Simplicity is Costly	42
Story, Interesting An	45
Triumphant Faith	47

## CHURCH NIGHT

Character Study, Hezekiah	49
Father, Give Us This Day	48
Results for God, No	49
Romance of 1935	48

## SCRIPTURE TEXTS

I—Illustrations	
O—Outlines	
P—Prayer Meeting Talks	
S—Sermons	
I Sam. 25:8 (I)	43
II Kings 18:1-4 (P)	49
Job 11:17 (S)	32
Job 13:15 (S)	34
Ps. 40:1 (I)	47
Ps. 55 (P)	48
Prov. 4:3 (I)	42
Ecl. 3:11 (I)	41
Ecl. 5:1 (I)	43
Cant. 3:11 (I)	41
Matt. 2:13-15 (O)	38
Matt. 6:33 (I)	42
Matt. 22:42 (S)	31
Matt. 21:7 (S)	36
Mark 8:36 (I)	43
Luke 10:27 (I)	46
Luke 17:5-6 (O)	37
Luke 20:35 (I)	46
John 1:40-42 (P)	49
John 3:9 (I)	44
Acts 2:14 (I)	41
Acts 24:25 (P)	49
Romans 1:16 (S)	35
II Cor. 6:2 (I)	43
II Cor. 11:3 (I)	42
Gal. 4:31 (I)	47
Phil. 3:13 (I)	43
Phil. 4:8 (I)	43
I Thess. 5:6 (O)	37
I Thess. 5:24 (I)	42
Heb. 6:19 (I)	44
James 4:14 (I)	41
I John 4:19 (I)	43
Rev. 2:17 (I)	44
Rev. 3:2 (I)	44
Rev. 12:17 (P)	48

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